

CHAPTER

3

PANCHADASI



PANCHA KOSHA VIVEKA PRAKARANAM

(Discrimination of the Five Sheaths)

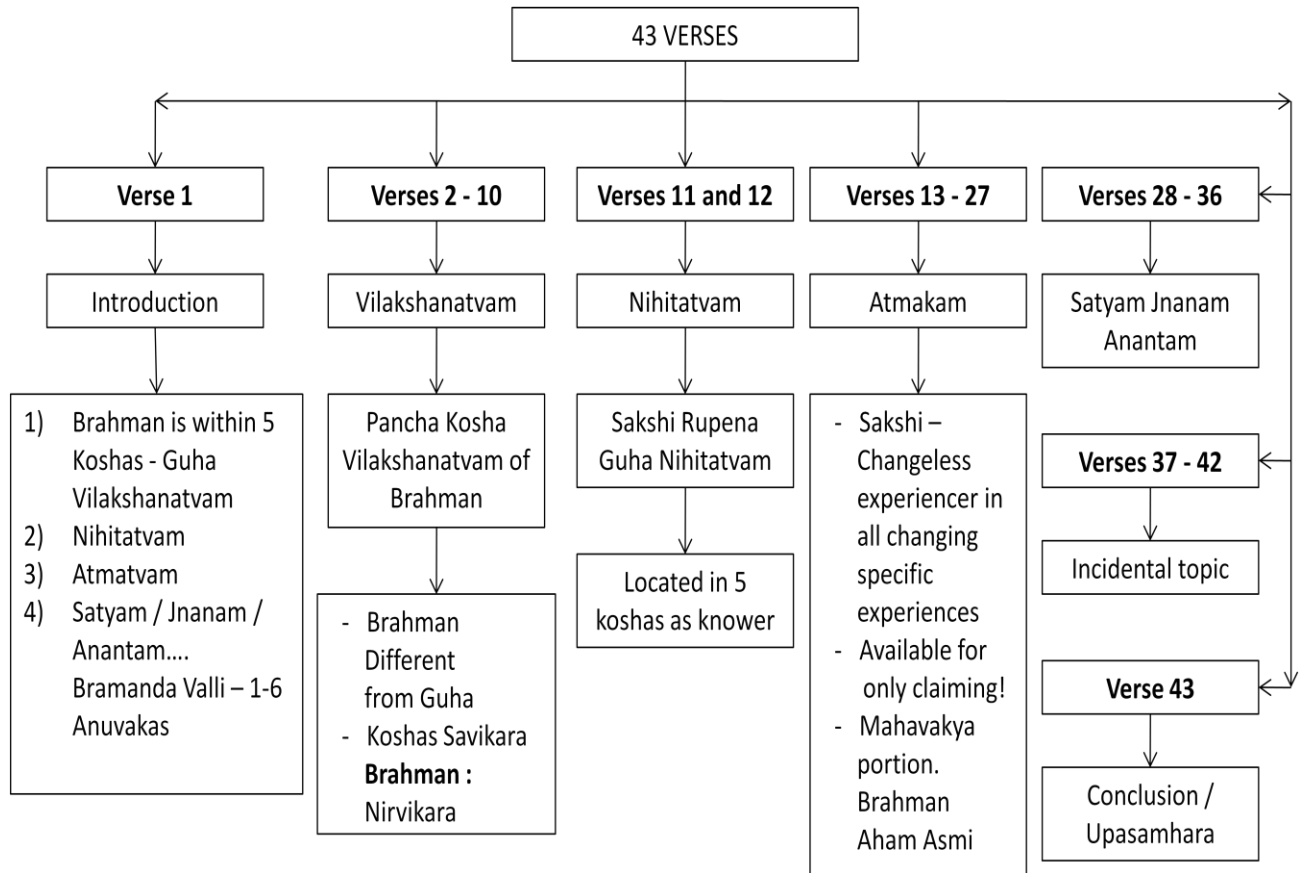
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SUMMARY – CHAPTER 3

PANCHA KOSHA VIVEKA PRAKARANAM





LECTURE 48

LECTURE 48

Introduction :

- Freedom from finitude – mortality – insecurity = Moksha
- Samsara = Finitude

What is Brahman?

- Know + be free.
- 5 technical expressions.
- 5 features of Brahman.

Brahman Lakshanani :

- 1) Brahman = Satyam Jnanam Anantham = Limitless / Existence / Consciousness / Principle.
- 2) Guhahitam = Resides within the cave.

Cave = Mind = Dark cave, because of ignorance.

- Pancha Kosha Viveka Prakaranam.
- Pancha Buta Viveka = Chapter 2
- Taittiriya Upanishad – 2nd Chapter – Brahmananda Valli – (Ananda Valli).
- Summary in this chapter.
- Brahma Vida Aapnoti Param.... Knower of Brahman attains highest / infinite = Moksha.
- Param = Brahman = infinite.
- Mind – Dweller = Mind resident = Brahman.
- One who stays in the mind is Brahman.

3) Brahman = Atma :

Taittiriya Upanishad :

ओं । ब्रह्म विद्रामोति परम् । तदेवाऽभ्युक्ता । सत्यं
ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति ।
तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।
वायोरग्निः । अग्निरापः । अद्भ्यः पृथिवी । पृथिव्या
ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा
श्वप् पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः
पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष इलोको भवति ।

Om! the knower of Brahman attains the Supreme. In reference to that the following is said : The real, the Concious, the Infinite is Brahman. He who knows that supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman. So, from this Atman has sprung ether and from Ether, Air ; from Air, Fire ; from fire, water ; from Water, Earth ; from Earth Vegetables ; from vegetables, food ; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse. [2-1-1]

- Like space – satyam.
- Atma = self I = Real I
- Ahamkara I = self = small I.

4) Pancha Kosha Vilakshana...

- Anyonayantra Atma :
 - Anna Maya
 - Prana Maya
 - Mano Maya
 - Vigyana Maya
 - Ananda Maya

5) Ananda Atma....

- Brahman Putcham Pratishta... Ananda Svarupa.
- Anando brahme Divya Janaat..

Taittiriya Upanishad :

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मति । तस्मा एतन्नोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि
भूतानि जायन्ते । येन जातानि जीवन्ति ।
अन्त्ययन्त्यमिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ।

(He) learnt that food is Brahman (because) from food these creatures are born ; having been born, by food they live ; and having departed, into food again they enter. To know It, he approached his father Varuna again (and said), Sir, teach me Brahman. To him he replied, with penance thou shouldst ask of Brahman. Tapas is Brahman. He performed tapas and having performed tapas. [3 - 1 - 1]

- Chapter 3 – Imani Butani jayante.. Ends in satyam – Jnanam anantham.

- Brahman Valli – Sara Prakaranam = Chapter 3.

Verse 1 : Introduction

गुहाहितं ब्रह्म यत्तत्पञ्चकोशविवेकतः ।

बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥१॥

It is possible to know Brahman which is "hidden in the cave (ie., the five sheaths), by differentiating It from them. Hence the five sheaths are now being considered. [Chapter 3 – Verse 1]

- Pravi Vidya - Distinct study to find if 5 koshas are same.

Benefit :

- Thru pancha kosha Viveka we will arrive at pancha kosha vilakshana (Different from) brahman.
- What else is nature of Brahman?
- Resides in Guha – Philosophical cave = Mind / Intellect – Antah karanam = Pancha Kosha.

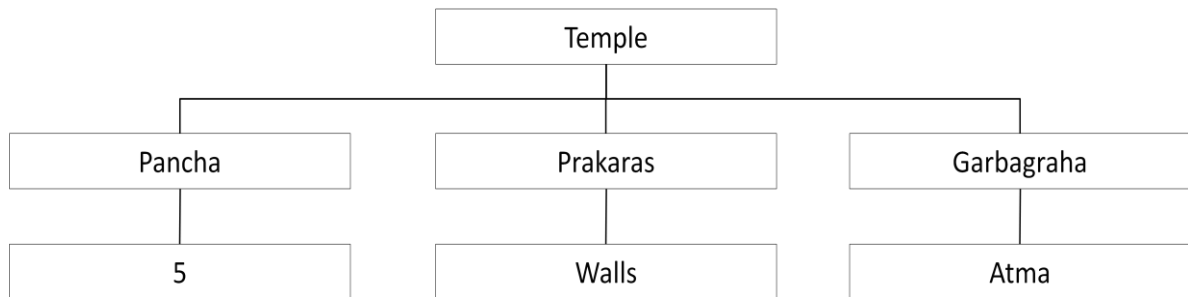
Verse : 2

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥२॥

Within the Physical sheath is the vital sheath ; within the vital sheath is the mental sheath ; still, within is the intellectual sheath or the agent sheath and still within is the blissful sheath , or the enjoyer sheath. This succession (of one within another) is the cave (that covers the Atman). [Chapter 3 – Verse 2]

- Pancha Kosha Viveka
- Shankara : Guha = Mind / Intellect.
- Within Mind – Atma Resides as Sakshi of every thought.
- Mind – Comparable to cave because it is full of Ignorance.
- Entire Pancha Kosha = Guha.



- Outermost = Annamaya – external prakara / wall.
- Within Annamaya is Pranamaya – 2nd cave / Prakar.

- 3rd layer – within 2nd = Mano

4th = Vigyana = Karta in Taittiriya

5th = Ananda

- Vijnanamaya Kosha = Karta in taittiriya.



Doing Yagyam – Religious actions + Secular activities – Secular Actions.

- Anandayama Kosha = After you reap result of Karma you enjoy.. There is ananda = Bokta.
- Ghada Antakara – Pitch Darkness.
- Have to enter with torch light. Shastra Pramanam.
- Penetrate + discover Brahman inner yatra.
- Verses 2 – 10 : Pancha Kosha Viveka.

Verse 3 : Annamaya Kosha

पितृभुक्तान्नजद्वीर्याज्जातोऽन्नेनैव वर्धते ।

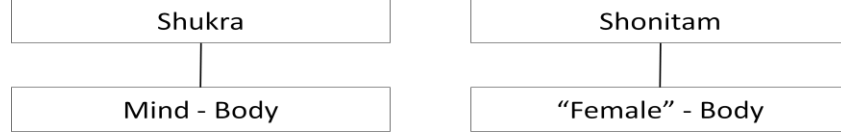
देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥३॥

The body which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food only. It is not the Self, for it does not exist either before birth or after death. [Chapter 3 – Verse 3]

- In beginning of vedanta, we don't call body as Kosha – External Dress.
- Body = Atma = I – for a beginner.
- When Prana discovered, Annamaya reduced to Kosha dress.
- Kosha = It is product of Annam.
- Suffix maya – means Karyam.
- Annam = Deha Karanam – Nimitta / Upadana Karanam.
- Deha = Anna Karyam Bavati.
- Annam = Upadana Karanam.

Nimitta	Upadana
<ul style="list-style-type: none"> - Srishti matra karanam - Carpenter only creator of table - Hasto be chetanam 	<ul style="list-style-type: none"> - Srishti sthiti laya Karana - Wood sustain table. - Annam = Srishti sthithi laya karanam of body. - Annat Praja Prajayanute... Body born / sustained / Resolved in food.

- Why body born of food?
- Annam = Parampara Srishti Karanam.
- Food enters body of father. Mother gets it converted to seed + eggs.
- During conception because of combination of egg + seed – Purusha beejam + Stree beejam.



- Annam produces shukram + shonitam & they produce body.
- Annam Shukra shonitam dvara karanam bavati.
- Therefore Annam is srishti karanam.
- Vardate – Body grows – sustain.
- Laya Karanam – goes to Annam.
- Deha – Not real I.
- Atma = Anna maya kosha vilakshana bavati.
- I am not body – because body is impermanent.
- But I am Permanent.
- Atma different from each kosha... Vilakshanam + Lakshanam = pointed.
- Annamaya Kosha = gross body born out of Annam, Anna Karyatvat.

Verse 4 :

पूर्वजन्मन्यसन्नैतज्जन्म संपादयेत्कथम् ।
भाविजन्मन्यसत्कर्म न भुञ्जीतेह संचितम् ॥ ४॥

This body did not exist in the previous birth ; then how could it have produced this birth? (For that would be an effect without a cause.) Without existing in the future birth it cannot enjoy the results of action accumulated here (in this birth). (And hence it would be a case of one does and another enjoys the fruits thereof – which is unreasonable). [Chapter 3 – Verse 4]

- Why body not Atma?
- Body is temporary residence.
- If you take body as yourself.... Have doubt...
- Why good people suffer?

- Suffering – not proportional to actions done.
- Normally action / result – should be proportional.
- Suffering + life style – not proportionate.

Answer 1 :

- Suffering + enjoying for Purva Janma karma – reap result of purva Janma Karma.
- If you are body.. This body not there... therefore you are not there...
- You have to be different than the body.
- Must have existed – done karma.
- Can't explain – Good / Bad - Suffer / Happy.

Answer 2 :

- God unjust – gives favouritism.
- Unjust god + world can't co exist.
- Godhood lost.

Answer 3 :

- Life accident – not cause.
- I existed in previous Janma + will exist in next Janma – if I don't have knowledge.
- I = confusion.
- Body nonexistent in next Janma.
- Future nonexistent body can never pay for action done here.
- Require somebody else to do this job + reap the next Janma.
- Deha Vyatirikta karta / Bokta required.



LECTURE 49

LECTURE 49

• Tattiriya Upanishad – Brahmanda valli – Chapter 2

अन्नाद्वा प्रजाः प्रजायन्ते । याः काश्च पृथिवीं
श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि
यन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वोप-
धमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वोपधमुच्यते ।
अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति
च भूतानि । तस्मादन्नं तदुच्यते इति ।

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा
प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण
एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदन्येष
श्लोको भवति ।

All beings, whatever exist on earth, are born of food.
And again, by food they are sustained and unto it again
they go back at the end. So, verily food is the eldest of
all creatures ; and therefore it is called the medicament
of all. Those who regard food as Brahman verily attain
all food. Food is indeed the eldest of all creatures.
Therefore it is called the medicament of all. From food
all beings are born ; having born, by food they grow. It
is called food because it is fed upon, or it feeds upon,
creatures.

And so apart from this, constituted of the essence of
food, there is another separate self made of Prana. By
that this is filled. It is of the form of man. Its human
form is according to the human form of the former.
Prana is its head ; Vyana is its right wing ; Apana, is the
left wing ; Sky is the body ; the earth is the tail, the
seat. About it also there is the following verse.

[2 – 2 – 1]

Brahman revealed with 4 factures / 4 ways :

1) Pancha kosha guha vilakshatvam :

- Different from 5 cave.
- Guha = Cave / Darkness.
- Due to ignorance in Panchakosha, there is Darkness within.
- Anyontra Atma – Prana / Mano / Vigyan....
- Vilakshanatvam – different + within.

2) Guha Nihitatvam :

- Panchakosha Nihitatvam – residing within.
- Brahman resides within 5 koshas.

Example :

- Person within hall.. Different from hall + outside.
- Person outside hall... different from hall + not within hall.
- What is different need not reside within or outside.

Taittiriya Upanishad :

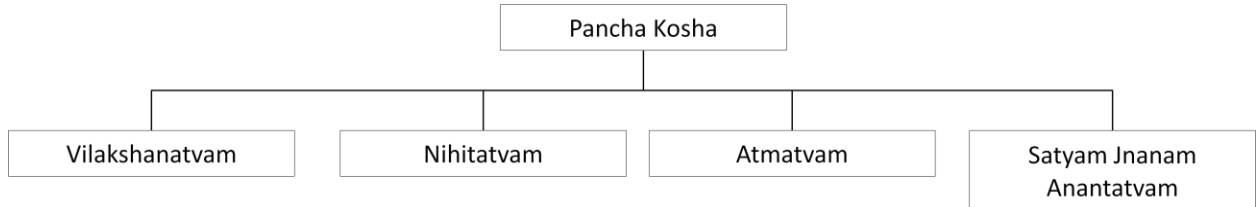
ओं । ब्रह्म विद्रामोति परम् । तदेवाऽभ्युक्ता । सत्यं
ज्ञानमनन्तं ब्रह्म । यो वेद निहितं युहायां परमे व्योमन् ।
सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति ।
तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।
वायोरग्निः । अग्रेरापः । अद्भ्यः पृथिवी । पृथिव्या
ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा
युप पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः
पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष इलोको भवति ।

Om! the knower of Brahman attains the Supreme. In reference to that the following is said : The real, the Concious, the Infinite is Brahman. He who knows that supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman. So, from this Atman has sprung ether and from Ether, Air ; from Air, Fire ; from fire, water ; from Water, Earth ; from Earth Vegetables ; from vegetables, food ; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse. [2-1-1]

3) Atmatatvam :

- Don't search for Brahman. Its you atma – Pancha Kosha Vilakshanatva – Atma – Aham Asmi.
- Selfhood of Brahman : Ananda Atma.
- Brahman Putcham pratishta.
- Tasmad eva etasmat akasha sambutaha.
- Brahman = Atma = I = self.

4) Satyam Jnanam Anutatvam :



Why :

- You can ask if you accept cause / effect theory / not accident.

3 Answer given for why suffering in this world :

- 1) Purva Karma 2) Unjust god 3) Accident.

- In tradition don't accept unjust god / accident.
- God is just – world not accident.
- Everything happens as per karma of this or past Janma.
- No remembrance not proof of nonexistence. Otherwise – suffering because of not my mistakes.

- Person will commit suicide + escape.
- If body atma, bite Pottasium cynide! Can escape.
- Moral responsibility because you are behind body. Akruta Abyagama / Krutah hanah.

Verse 4 :

- Annamaya not Atma – Verse 3
- Kosha Lakshana + Vilakshanatvam done.
- Prana = predominately vayu tatvam / vayuvikara.
- Features of Pranamaya : It fills up Annamaya.
- Taittiriya : Teneisha poornaha.
- What is its function.
- Pranana = Energy provider / sheath / personality.
- Gives Sakti to all organs.
- Prana produces energy – factory within body.
- Raw material = Cashew nuts / food intake.
- Samana Prana works + converts food into energy.
- Vyana prana takes over – distributes energy all over Apana – evacuates.
- Wonderful factory Run by Prana maya.
- Generates energy and distributes.
- Who are consumers / clients of Prana maya.
- 10 Sense organs + Antahkarana.. Predominately 5 Karmeindriyas.



Akasha.

Akshi = Eye.



Draw energy

Speech / sleep

- Adanam = Less / Hands movement.

Jnanindriyas + thinking process. Requires nutrition + energy.

- Pravartaka = Activator / energiser Generates + distributes energy physiological system → Lakshana.
- Anatomical = Annamaya Kosha
- Physiological = Pranamaya Kosha.
- In dead body – Physiological system – prana is gone.

Vilakshana :

- Pranamaya Kosha not Atma. Because it is Jada / Achetana Rupam.
- Vayu Rupam rupatvat – Vayu is one of Bhuitam.
- Bhantikatvat – Jadam.
- I – Atma – am Chetanam – not Jadam.

Verse 6 :

अहन्तां ममतां देहे गेहादौ च करोति यः ।

कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥६॥

That which gives rise to the ideas of I and mine with regard to one's body, house and so forth, is the mind sheath. It is not the self because it has desires and is moved by pleasure and pain, is subject to delusion and is fickle. [Chapter 3 – Verse 6]

- Manomaya – Lakshanam.
- Brantaha.... Confused – bewildered with conditions like Kama / Krodha / Lobah / Madah matsarya = general condition.
- Rarely – clarity.
- Function of manomaya.. Karana rupam / instrument.
- Mind thru sense organs contacts external world.
- Theory of knowledge of vedanta :

No stimuli enters us. Mind goes out and envelops objects.

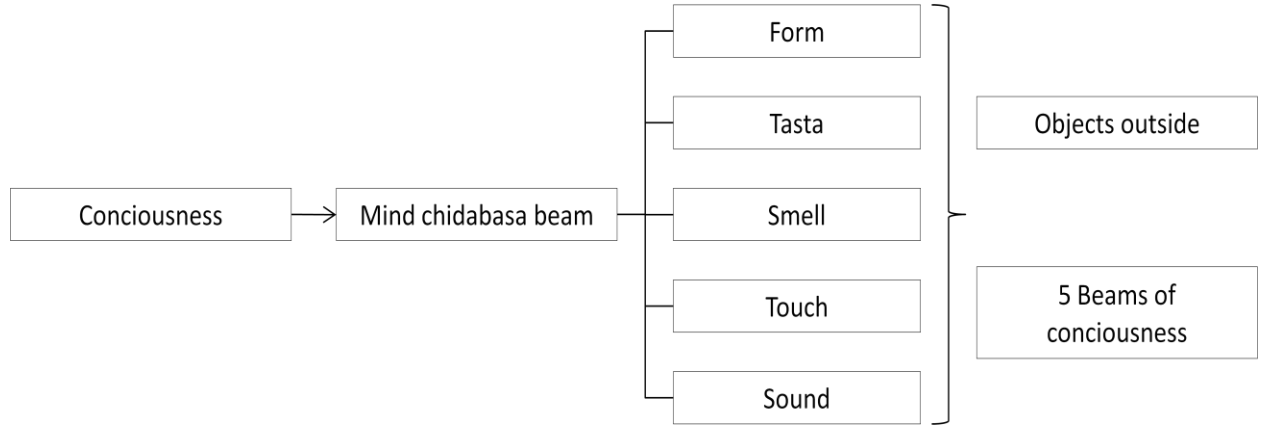
Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
जानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

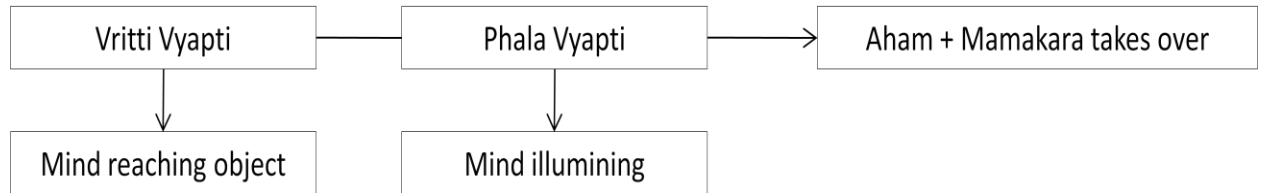
Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e. Atman), This Entire World Shines. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Vritti / phala vyapti.. Mentioned later in panchadasi.



- Any object within beam will be illumined chidabasa beam goes out thru 5 sense organs + pervades objects + objects are known.
- Wall behind not known – because it doesn't fall within beam of sensory Conciousness. If I turn beam goes...
- Mind I turn beam goes....
- Mind is the instrument to reach out & illumined.



- It begins to related.
- I am that mind w.r.t. body.
- Will claim external objects as mine + body as me.
- In sushupti.. No samsari – no Aham / mamakara... mind = Karanam.

- Mind entertains I – identification – Ahamta with the body.
- Geham = House / car / Dress....
- Mamata Karoti... mine identification.
- Tadatmaya + Samsarga Adyasa Adhyasa.
- Aham / Mamakara.. Technical names... mischief of manomaya.

Definition of Mano Maya / Lakshanam / Karanam / Instrument :

1) Confused 2) Contacts external world 3) Identifies with external world.

Vilakshanam :

- Manomaya not atma...
- Vikaratvat.. Subject to modification... Savikaram... Atma chaitanyam.. Nirvikaram... ever changeless.

Verse 7 :

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा।

चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥७॥

The intellect which has the reflection of pure consciousness, and which pervades the whole body up to the tips of the fingers in the waking state, but disappears in deep sleep, is known as the intellect sheath. It also is not the Self because it too is changeable. [Chapter 3 – Verse 7]

Vigyanamaya Kosha :

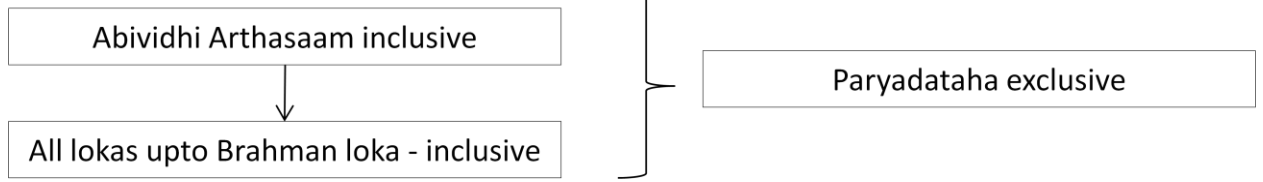
- Mind with Reflected Consciousness (Chidabasa) = Reflection / Chaitanya Pratibimbam.
- Intellect endowed with Reflected Consciousness = Vijnanamaya Kosha.
- Its resolved during sleep.
- Therefore localised individuality I = Ego in sushupti absent because Vijnanamaya Kosha is dissolved.
- In sleep... doesn't pervade.. Therefore calling / touching doesn't helps.
- Ajata shatru Brahmana calls / shakes / violently disturbs.
- Where whas jiva in sushupti?
- How he doesn't respond?
- During sleep Vijnanamaya Kosha withdrawn.
- In waking – Buddhi pervades body... upto tip of Nakam / Hair.

- Nail / Hair not sentient.



Doesn't have chidapasa / no reflecting medium – which is Vijnanamaya Kosha.

- Vijnanamaya Kosha – doesn't go up to nail.
- Hair / Nail – Not pervaded by chidabasa.
- Therefore no pain in cutting.



Vijnanamaya Kosha :

- Subject to modification. Therefore not Atma.
- In sushupti, Vijnanamaya Kosha has laya – Unmanifest.
- In Jagrat, Abivyakti – Manifest.
- Therefore it has modification / change.
- So Manomaya Kosha / Vijnanamaya Kosha both savikara. Therefore not Atma.

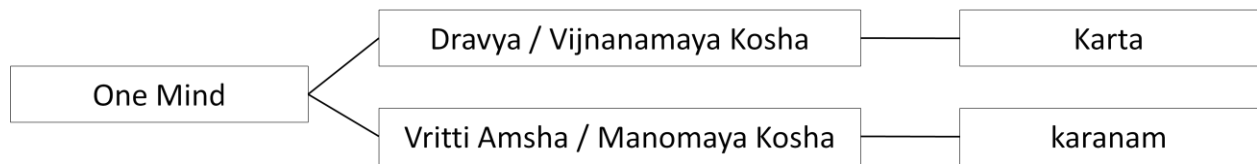
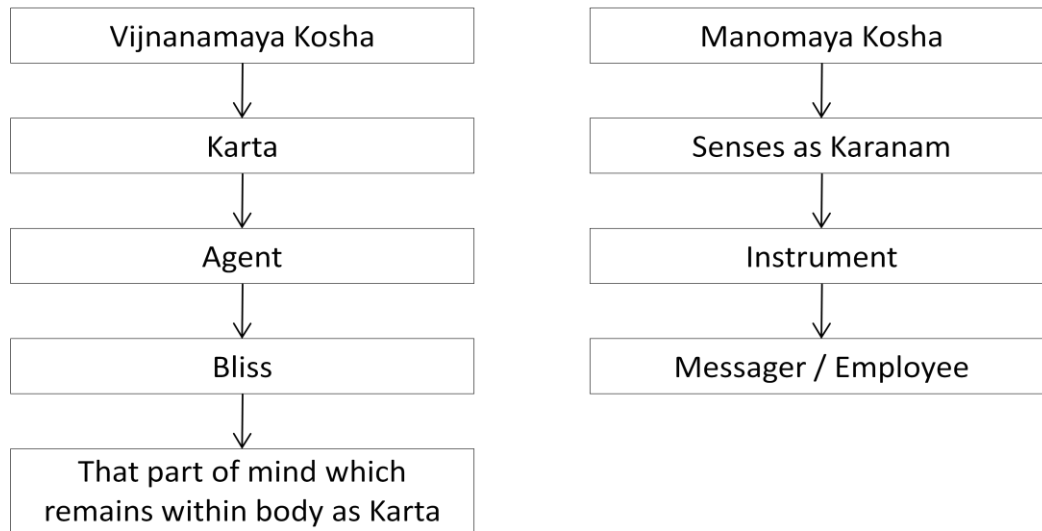
Verse 8 :

कर्तृत्वकरणत्वाभ्यां विक्रियेतान्तरिन्द्रियम् ।
विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥८॥

The inner organ functions as the agent and also the instrument. Hence though one, it is treated as two, viz., the intellect sheath and the mind sheath. Their fields of operation are the inner world and the outer world respectively. [Chapter 3 – Verse 8]

Manomaya Kosha – Vijnanamaya Kosha – Different :

- Both belong to Antahkaranam.
- Why differentiate into 2 – in one Antahkaranam.





LECTURE 50

LECTURE - 50

Brahma Vidya – Taittiriya Brahmanda Valli :

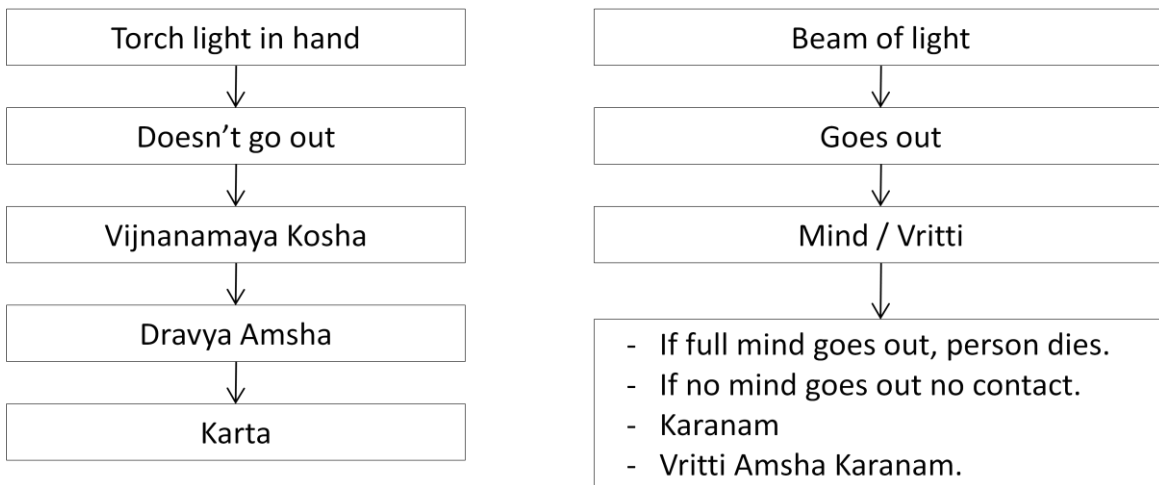
- Pancha kosha Vilakshanatvam.
- Mind – Guha – in Taittiriya upanishad.
- Here all 5 Koshas Guha - with Annamaya Kosha ... outer cave within that Pranamaya Kosha – Guha .

1) Vilakshanatvam :

- Pancha Kosha Guha. Brahman – Different than all differences.

Manomaya Kosha :

- That part of Mind which reaches object in form of Vritti.
- Ghata / Patta Vritti – Vishayam Aapnoti .
- Bahir Gana Amsa.



- Vilakshanatvam – Different.
- Nihitatvam – Within.
- Atma – Not object to see within but subject.
- Brahman not available for objectification.
- Available only for Subjectification.
- Claimed as Myself.
- Satyam Jnanam Anantham.
- Form of Limitless Element / Consciousness.

Verses 2 -10 :

Pancha Kosha Vilakshanatvam :

- Definition = Lakshanatvam .
- Brahman = Vilakshana Different from Kosha.

Verse 8 :

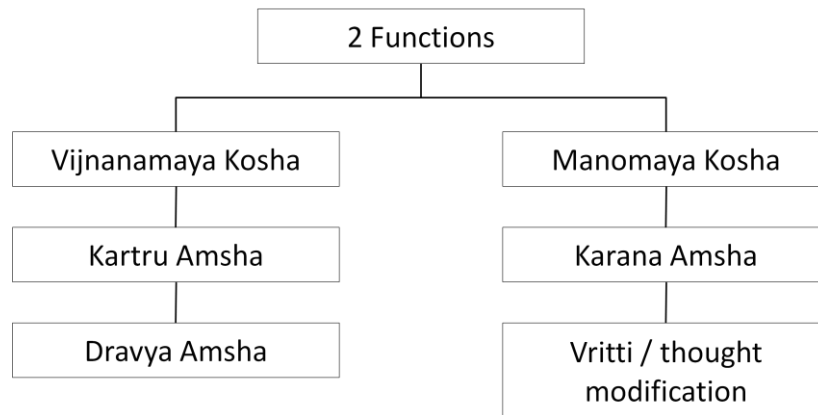
Vijnanamaya Kosha :

- One Mind – 2 koshas.
- Annamaya Kosha / Pranamaya Kosha - 2.
- Manomaya Kosha / Vijnanamaya Kosha - one substance – 2 Different functions.
- One person – Father / Son.
- 2 Father – 2 Sons – Total 3.
- Grand Father / Father / Son .



2 Roles

- Person 1 – Functions 2
- Substance one – 2 functions

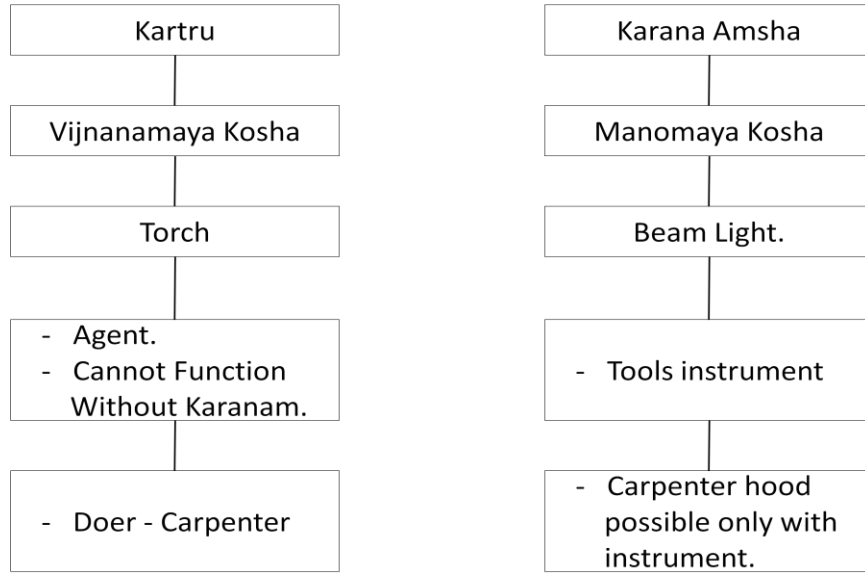


Ocean	Wave
- Doesn't move	- Player – wave – moves
- Dravya	- karana Vritti – Amsha
- Remains – within body	- Goes out thru sense organs.

- Nana chidra Ghata Jnanam Chakshu...
- Jnanam = Vritti Amsha of Antahkaranam, because it has got Chidabasa – Reflected Consciousness.
- Chidabasa sahita Vritti goes out – called Jnanam.
- Vritti envelops objects and then goes and gets a shape of its own.
- Vritti + Chidabasa envelops objects + takes shape of object as pushpakara vritti / ghatakara vritti vyapti.
- Reflected Consciousness envelops object called phala vyapti.
- When vritti + chidabasa envelop the object you get vishaya jnanam.
- Outgoing Part called Karanam.
- What remains Inside = Karta.
- Both Savikaram Saakara karta + Karanam.
- Modification = Common.
- One modifies Remaining inside / One Outside.

Inside	Outside
Wife within	Husband outside
Dravya	Vritti

- With 2 – internal mind – Antar indriyam – Kartru + Karana Amsha.



- Mutually Compliment / Supplement each other.
- If both go out problem. Vijnanamaya Kosha / Manomaya Kosha - subject to Modification , Therefore, Not Atma.

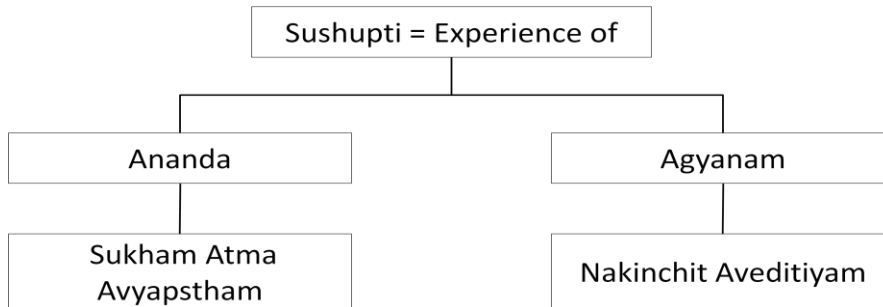
Verse 9 :

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥९॥

There is a position or function (of the intellect) which, at the time of enjoying the fruits of good actions, goes a little farther inward and catches the reflection of the bliss and at the end of this enjoyment, merges in deep sleep. (This is what is known as the sheath of bliss). [Chapter 3 – Verse 9]

Anandmaya Kosha :

- Is in form of Vritti – Taittiriya upanishad : Tasya / priya / Moda / Pramoda
- Taswa Eva shariraha.... Avidya + Priya Vritti
- Uniqueness of Vritti Non Extrovert Vritti.



- These experiences possible because of vritti...
- Doesn't go out to objectify...

- Have experience of Agyanam + Ananda in sleep.. + world absent.
- Blacked out – Darkened – introvert vritti.
- Shanta vritti – don't go out.
- Antarmukham – Turned within.. Satvic vritti, because of attitude – non extrovert nature – capable of reflecting atma ananda... (like the reflection in mirror).
- In Pool of water , When there are no disturbances can see face Clearly .
- In Rajasic Mind, Ananda not Reflected. When Rajo quietens, because of Sattwa / Tamas, (sleep) then mind is calm.
- Jnani + sleeping person both calm.
- In both Rajo Guna suppressed.

Jnani	Sleeping man
- Satwa has caused cessation of Rajas.	- Tamo has caused cessation of Rajas.

- When Rajo comes down, ananda comes.
- Therefore Rajas is cause came of sorrow.
- Chapter 14 : Rajas – Dukha.
- Reduction of Rajas = Ananda.
- Introvert Vritti endowed with reflection of Brahmanda / Atmananda.
- Therefore called ananda pratibimba... to enjoy Sattwa – must enjoy punyam..
- To sleep well – must do punyam.
- Therefore don't wake one up when one is sleeping.
- After Punyam bhoga is over, introvert vritti. Resolves in form of Nidra.
- Antarmukha vritti resolves in karana avastha.
- If you look + see object, happy because mind quietens.. Ananda maya kosha boga shantam... = Satyam.
- Ananda maya lakshanam.

Verse 10 :

कादाचित्कत्वतो नात्मा स्यादानन्दमयोऽप्ययम् ।

बिम्बभूतो य आनन्द आत्माऽसौ सर्वदास्थितेः ॥१०॥

This bliss sheath also cannot be the self because it is temporal and impermanent. That bliss which is the source of this reflection is the self ; for it is eternal and immutable. [Chapter 3 – Verse 10]

- Brahman = Ananda Maya Vilakshanam.
- Anandamaya Kosha – Not Atma – because it is Available only temporarily now + then and Not continuously.
- Available = Brahman = Nityam = Avyaktam



Not Limited by Time.

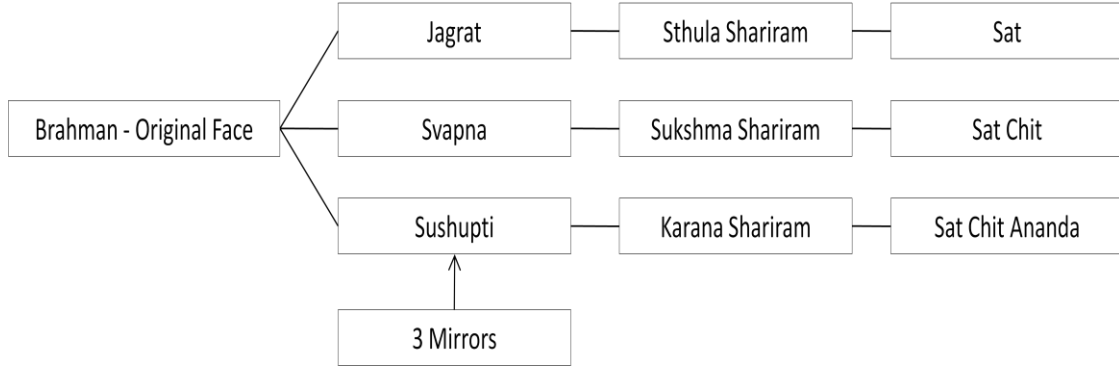
- Brahman Ananda not in form of experience.
- Pratibimba Ananda / thought comes during conducive environment.
- Original bimba ananda – not experienced because experience of brahman eternal.
- Any other experience – noneternal.
- Brahman Ananda anubavatvam = Mistake.
- Brahman pratibimba Ananda anubava – experiencable taittiriya ananda mimamsa.
- Manushya.... Ghandarvanam... ananda....



What is Atma?

- Every reflection presupposes original.
- Reflected face because of original face.
- Bimba mukham – not object of experience.
- Pratibimba mukham – experienced.
- Unobjectifiable Bimba Ananda = Atma.

- Modo Dakshina Pakshaha
Pramado Uttaro Pakshaha
Ananda Atma.....
- That Atma alone = Brahman.
- Pancha kosha vilakshanam bimba.
- Face remains after removal of mirror.



- We never doubt existence of face... it was there before mirror came & during its presence + after it goes.
- Similarly experiential pleasure many come or go... but Brahmananda always is / eternal which is Brahmatma.

Verse 11 :

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।
मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥११॥

(Objection) : By granting that the sheaths beginning with that of food (body) and ending in that of bliss (joy or sleep) are not the Self, yet (when they are negated), no further object remains to be experienced. [Chapter 3 – Verse 11]

- Brahman is pancha kosha vilakshanam.
- That pancha kosha vilakshana is available within pancha kosha itself as Bimba Ananda.
- **Verse 11 + 12 :**
2nd feature – Nihitatvam – pancha kosha guna.
- It is within providing reflection on the koshas...
- In sthula shariram, sat aspect is reflected dominantly.
In sukshma shariram sat + chit are reflected dominantly.
Karana sat – chit – ananda reflected dominantly.

- In 3 sharirams are reflecting mediums, Brahman provides reflection of sat / chit / ananda.
- Chidabasa / Sad – abasa / Anandabasa...
- Abasa = Reflection = Pratibimba.

Purva Pakshi – Question :

- Within pancha kosha, different from panchakosha – original brahmanda is residing.
- If I push 5 Koshas, I should be able to see Brahmanda.
- Diamond inside house / buro / Box..



- After negating Bimba Ananda, if original Brahmanda is there, I should be able to see, but nothing is there.
- I see nothing / blankness.

Example :

Who Am I Doesn't believe in Guru + Shastra.. Internal Atma will shine forth Automatically – not true.

- Eliminate all thought... Blankness.
- From Annamaya.... Nidra Ananda / Anandamaya Kosha not Atma....
- Accept vilakshanatvam.
- Can't experience Brahman?
- Eternal Ananda / Bimba Ananda = Subject / Brahman.
- Can never experience Brahman – How do you say Brahman is existing within 5 Koshas.

Verse 12 :

बाढं निद्रादयः सर्वेऽनुभूयन्ते न चेतः ।
तथाप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥१२॥

(Reply) : True, bliss sheath etc., are experienced and not anything else. Yet who can deny that by which these are experienced? [Chapter 3 – Verse 12]

- When nothing is experienced, can you call it emptiness?

- Nobody came to class... except me... witness of emptiness – can't say hall is empty or talk about emptiness without being Sakshi / witness.
- Experiencer of emptiness can never use word empty.
- Nothing is there = nothing other than me is there.
- There is nothing other than Sakshi / witness of nothing.
- Sakshi Vyatirikta kinchit nasti.
- Nidra = ananda maya kosha + 4 koshas... All 5 koshas experienced.
- Pancha kosha vilakshana Brahman is not experienced... not object of experience.. Don't say – there is emptiness.
- Nothing experienced = there is witness – who is talking about absence of experience.
- Someone experiencing absence, “nothing” – can't come to talk unless there is something there to witness or talk about nothingness.
- Total nothingness / Emptiness = illogical.
- Need talker to talk about nothingness.
- How can you negate the witness of blankness because of which witness you are able to talk about absence of experience.
- There is no object of experience who can negate Sakshi / subject of experience by whom all these presence & absence of pancha kosha are experienced. (Even presence / absence of thoughts).
- That subject can never be negated.
- We can negate all objects but not the subject.
- Subject can never become object of your experience.
- We can never see original face... Tragedy.
- We have to be consoled by Xerox version.
- 5 Koshas + absence experienced by subject consciousness – can't be negated.
- That Sakshi chaitanyam is Brahman.
- Pancha kosha guna nihitam. Sakshi chaitanyam brahman.
- How to see Sakshi chaitanyam?



LECTURE 51

LECTURE 51

Introduction :

- Freedom from finitude – mortality – insecurity = Moksha
- Samsara = Finitude

What is Brahman?

- To know + be free.
- 5 technical expressions.
- 5 features of Brahman.

Brahman Lakshanani :

- 1) Brahman = Satyam Jnanam Anantham = Limitless / Existence / Consciousness / Principle.
- 2) Guhahitam = Resides within the cave.

Cave = Mind = Dark cave because of ignorance.

- Pancha Kosha Viveka Prakaranam.
- Pancha Buta Viveka = Chapter 2
- Taittiriya Upanishad – 2nd Chapter – Brahmananda Valli – main Ananda Valli.
- Summary in this chapter.
- Brahma Vida Aapnoti Param....

Verse 12 :

- Pancha Kosha Guha Vilakshanatvam = Verses 2 – 10. Then Nihitatvam / Atmatvam / Satyam – Jnana – Anantham.
- Each kosha defined and concluded Brahma Atma is different from all.
- All Koshas Savikara – subject to change.
- Brahman is Nirvikara. Therefore, has to be different from Savikara kosha.
- **Verses 11 + 12** : Brahman different from Panchakoshas - available within.
- What is left as remainder is Brahman.

- When I negate all Panchakoshas, and look for Brahman, don't see anything... experience Blankness / Shunyam.

Question :

- Is Brahman shunyam as madhyadhmikas say :
 - How can you talk about Blankness
 - Without someone to illumine blankness.

Law : Nisakshika Shunyatvam Na Sambavati...

- Can't able to talk about blankness if it is not known / revealed. Brahman not shunyam.
- Brahman = Panchakosha Nihitatvam Vartate remains as sakshi...

Question : If Brahman behind as Sakshi of pancha Kosha, how to see sakshi?

- Train + learn to look in a new different angle.
- I am Pancha Kosha Vilakshana / Guhatitva / Nihitatvam (inside) / within Panchakosha – witness of Pancha Kosha.
- I am different from Pancha Kosha and am within Pancha Kosha. Then everything falls in. Witness of Pancha Kosha.
- Even after their negation, I am the witness of blankness which comes after negation.
- “Na Kevalam Sakshi Bavam” I am Abava Sakshi
- Bava – Abava Vilakshana.
- Bava – Abava Sakshi Buta – Chaitanyam Aham Asmi.
- Brahman can never be objectified by you. Only available for claiming as myself.
- It doesn't have perceptibility / Knowability / Experiencability. It is I – Consciousness principle.

3rd feature : Atmatvam

Verse 13 – 27 : 15 Verses : (Very Important Portion)

स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता ।

ज्ञातृज्ञानान्तराभावादज्ञेयो न त्वसत्तया ॥१३॥

Because awareness is the essence of experience, it cannot be an object of experience. Since there is no experiencer nor any experience other than it, the self is unknowable – not because it does not exist but because it cannot be objectified. [Chapter 3 – Verse 13]

- Brahman = Atmatvam
- Brahman = I – Myself. Mahavakya portion.
- Why sakshi Brahman – Not object of experience.

Reason :

- It is Jnantru / Jnantra Abavat..
- If Sakshi has to be identified, objectified, will require another sakshi to objectify sakshi... No 2nd objectifying sakshi chaitanyam available.
- Therefore Jnantru Jnanatvam tasya Abavat

General tendency :

- If something can't be objectified our Conclusions.
- No Brahman / Non existent.
- Not because 1st Sakshi – is absent.
- To objectify no 2nd sakshi available.

Problem :

- Not nonexistence.

Question : Will conciousness remain unknown?

- Balya Dishu Sarva Vartanapi – Anuvartamana constantly running as Aham.... Antar Sphuram – Sada...

Our Problem :

- When Brahman chaitanyam / Paramatma chaitanyam is experienced as Aham, simultaneously, BMI is also experienced.
- Include BMI in you. Then I am called “Jivatma”.
- Conciousness cannot be objectified & need not be objectified.

- Without objectification it is ever experienced as Consciousness.
- Without requiring proof / Process... , Consciousness ever experienced. Because it is Svayam Prakasha Chaitanyam.
- Svayam – Anubuti = Svayam Prakasha Chaitanyam = Ever Experienced.

Are you Consciousness being?

- Hearing / Reading / Writing / Thinking question because of Consciousness.
- Its ever experienced as Aham.
- Many bodies floating in me. This body also comes + goes.
- Exclusion of Body / Mind complex is viveka – not a physical process.
- I am called Paramatma Chaitanyam.
- Deha Visishta Chaitanyam = Jivatma = Include body
- Deha Upahita chaitanyam = Paramatma = Don't include body.
- Understand light falling on hand. With viveka understand hand is not integral part of light.
- Hand comes and goes... light remains same.
- I am Brahman chaitanyam is ever experienced. Our problem is to include Body or not.
- Include Body + Mind ... Jivatma
- Learn to exclude..... Then I myself am Paramatma...
- Don't require new experience of Brahman.
- Brahman = Consciousness and Consciousness is ever experienced.
- Learn to exclude from body – ever experienced consciousness... experienced as Aham ... ever ... Jagrat / Svapna – Sphutan ... Vrijimbate...
- Brahman Anubava – nobody requires ... Adhyastha Paricheda.
- Super imposed limitation has to be knocked off.
- Don't require new anubava.. (Not possible) Doesn't exist. Because Brahman = chaitanyam – ever experienced.
- Svayam eva anubutivat.

- Doesn't require special experience...
- Anatma should become object of special experience.
- In Brahman Jnanam, there is only Vritti Vyapti no Phala Vyapti...
- Not experiencing anything new.
- Negate only old – limitations of Body thrown upon myself.
- Like elephant throwing mud on its body. I am eternally Brahman chaitanyam – throwing.

3 fold mud :

- Sthula / Sukshma/ Karana Sharira...
- Paricheda – Limitations – Superimposed attribute negation is Atma Jnanam.
- That requires Vritti – No exercise required to illumine Brahman. It is Nitya Anubhuti Svarupam.

Verse 14 : Meditative Verse

माधुर्यादिस्वभावानामन्यत्र स्वगुणार्पणाम् ।
स्वस्मिंस्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥१४॥

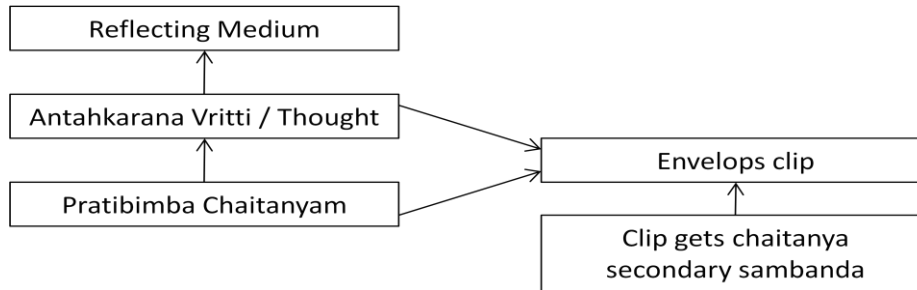
Objects of taste like sweet and bitter, impart their tastes to other objects, the objects do not impart their natures to them. [Chapter 3 – Verse 14]

- Process of experience / knowledge / Jnanam called epistemology = Pramana Shastra.
- Inert clip – never known by me – inert vastu.

What is process mechanism of clip experience?

- When looking at clip... Antahkarana Vritti – thought mode through eye – Goes out – Nana chidra Ghata... Deepas.... and envelops objects....
- Antahkarana Vritti – part of Antahkarana.
- Both Jadam – Belongs to 5 Butas.
- Satwa Guna of 5 elements = Bautikam
- Has special status – Sukshma Shariram – Enjoys – Pratibimba chaitanyam = Chidabasa clip behind head – Vritti doesn't reach clip.

- When Vritti pervades objects, Vritti Pratibimba chaitanyam also envelops clip and clip gets chaitanya sambandha – Jada clip pratibimba gets chaitanya sambanda because Reflecting Medium pervades.



- Because of chaitanya sambanda – clip experience takes place.
- Clip behind head... Vritti doesn't reach clip not in range of pancha indriyas.
- Vritti doesn't have vritti vyapti.
- Reflecting Medium doesn't have pervade...
- Therefore Reflecting Consciousness doesn't pervade. Therefore no chaitanya sambandha... Therefore no experience.
- Experience possible because of chaitanya sambanda. Jada Vastu is experienced because of chaitanya sambanda.
- Before chaitanya sambanda – no experience.
- After Chaitanya Sambandha – experience comes.

Question : How to experience Brahman?

Law :

- When Brahman gets chaitanya sambanda?
- Brahman need not get chaitanya sambanda Brahman itself is chaitanyam. Others experienced because of Prati-bimba chaitanyam.
- Brahman has better version of chaitanyam.
- There is no such thing called Brahman experience at a particular time.
- There is no time when Brahman is away from chaitanyam.
- Milk becomes sweet because of sugar sambanda.

- Before Sambanda – Non sweet
After Sambanda – Sweet.
- Sugar sweet itself – No sambanda required ever sweet itself.
- Similarly Brahman doesn't require any process of experiencing itself. No special effort required.
- Brahman Anubava process doesn't exist. Svabava not sambanda based agantuka sweetness.

Tamarind – Sour

- Sugar lends sweetness to nonsweet objects and then the objects become sweet – time required.
- Who makes sugar sweet?
- No 2nd thing to lend sweetness to sugar.
- Sugar's sweetness not a process. Similarly, experience of Brahman – not result of effort / process / meditation / if transcendental experience, we will wait eternally.
- Ever available fact – “Svayam Prakashataha”

Verse 15 :

अर्पकान्तराहित्येऽप्यस्त्येषां तत्स्वभावता ।

मा भूत्तथानुभाव्यत्वं बोधात्मा तु न हीयते ॥१५॥

Whatever is experienced is awareness experiencing itself even when the subject-object duality necessary for experience is not present. [Chapter 3 – Verse 15]

- Brahman doesn't require 2nd experience at all. There is never objectification of Brahman – or experience of Brahman as an event.
- Chaitanya Sambanda Brahman – doesn't require sambanda. Jada Vastu requires sambanda for experience.
- Earth requires surya prakasha sambanda for becoming bright.
- Moon requires sambanda.
- Surya – Nitya Prakasha Rupaha.

Hastamalikam :

घनच्छन्नदृष्टिर्घनच्छन्नमर्कः
यथा निष्प्रभं मन्यते चातिमूढः ।
तथा बद्धवद्भाति यो मूढदृष्टेः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ 12 ॥

ghanacchannadr̥ṣṭirghanacchannamarkaṁ
yathā niṣprabhaṁ manyate cātimūḍhaḥ
tathā baddhavadbhati yo mūḍhadṛṣṭeḥ
sa nityopalabdhisvarūpo'hamātmā

Just as a very ignorant person, whose vision is covered by clouds. thinks that the sun is covered by clouds and has lost its brilliance, in the same way, that which appears to be bound to a person with deluded vision, I am of the nature of that ever-existing Atman. [Verse 12]

- Surya Prakasha Drishtanta...
- Atma requires no special experience. Only remove misconceptions... Nityo aplabda Svarupaha Atma – ever experienced but still not object of experience. But nature of Consciousness can't be negated.



LECTURE 52

LECTURE 52

Brahman revealed by :

Taittiriya – 2nd chapter : Brahma Valli...

- 1) Panchakosha vilakshanam – Atma is different from 5 caves / Guha.
- 2) Nihitatvam – Atma exists within Pancha koshas

3) Most important :

Brahman is in the form of sakshi of pancha koshas – illuminator of 5 koshas.
Sakshi Brahman cant be objectified.

Because it is I the subject, Who objectifies everything.

Brahmanaha Atmatvam – 13 – 27

- Sakshi chaitanyam – conciousness is ever subject, never objectifiable, never experienced at a time.
- Ever experienced in and through all 3 states.

Dakshinamoorthy :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

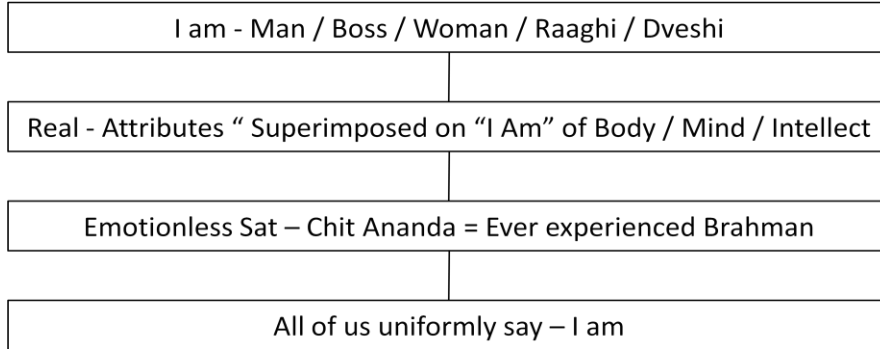
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ... the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

- Clip not ever experienced. When we turn eyes, Pramata – I, Pramanam – eye, prameyam clip and mind shouldn't be distracted.
- In mind, Vritti thought process takes place. As a result of thought process, experience takes place.
- Clip experienced through process / effort / time.
- Before thought – clip not experienced
- After thought – clip not experienced.

- Conciousness is nature of experience itself. Therefore ever experienced.
- Conciousness = Brahman = ever experienced.
- Brahman - anubava, in form of Aham – not event in time.

What is purpose of Study?

- Upon ever experienced Conciousness – I have falsely added attributes of body.
- Problem – not lack of Brahman experience – “நான்” ever experienced.



- Problem = Transference of attributes to I – with falsely transferred attributes of BMI. I am Called Jivatma.
- After Vedanta, I – retransfer attributes to Anatma.
Laziness – to intellect
Emotions – To mind
- Give danam to sharira trayam / Kosha panchakas.
- Whats left = I am – Previously experienced, Now also experienced.
- I stand alone without attributes. Asanga chaitanya Rupena... the very same Jivatma is called Paramatma.

Aim of Vedanta Study :

- Is only negation of attributes. Upanishad Sahishri – 18 chapter – best chapter : Tat Tvam Asi Prakaranam – what happens when mahavakya is uttered to seeker.

Student :

- Doesn't come to know new thing. Only negates attributes + stops with I am.

- I Chaitanyam – Am – Sat
- Attributeless – indicates Anantatvam.
- Tat Tvam Asi...
- **Sat chit Ananda**
 - Not attribute but attributelessness
 - Empty vessel – emptiness not positive like white colour....
- Emptiness doesn't indicate presence of a thing but absence of thing.
- Similarly Anantha... not attribute of Brahman..

Verse 15 :

- Brahman not experienced by special effort / event. But as Bodhatma – of Nature of chaitanyam / Consciousness / Svarupam.
- Cant be negated; ever evident as Aham.
- To say - I didn't come to class.... - I am not there - I should be there.

Verse 16 : Sruti Pramanam for Brahman

स्वयं ज्योतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।
तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥१६॥

Vedanta declares: 'This self is self-revealing. Before the evolution of the universe, the self alone shone. It shines and everything shines after it. In its light the universe is revealed.' [Chapter 3 – Verse 16]

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

Mundaka Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥

There the sun does not shine, nor the moon nor the stars ; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II-II-10]

Svetashvara Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥

The Sun does not shine there; neither the moon, nor the stars. There these lightnings shine not, - how then this fire? Because he shines, everything shines after him. By his light all this shines. [VI – 14]

Brihardanyaka Upanishad :

तस्य वा पतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दंश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ६ ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light - and dreams. In this state the man himself becomes the light. [IV – III – 9]

- Brahman = Atma = Consciousness – ever evident “I”
- Learn to stand separate from body.
- When I identify with body, I can't accept Brahman.

I forget nature of Consciousness :

- Not part / Product / Property of body.
- Pervades + Enlivens body
- Not limited by boundaries
- Survives fall of body.

Our problem :

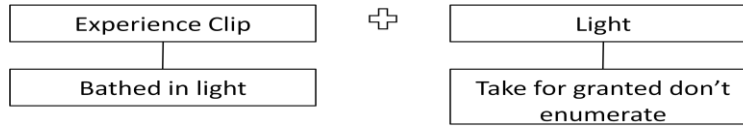
- We forget I – while remembering consciousness and forget nature of consciousness while remembering “I”.
- Remember I am space like Consciousness – Body bubble floating...
- I can boldly declare without conflict and without seeking more proof.
- This Atma is self evident. Therefore ever evident. Doesn't require special process to illumine = Svayam Jyoti Prakarana - Brihardanyaka Upanishad.

Nrisimha Uttara Tapaniya Upanishad :

- Akhilat Asmat Puraha Basante....
- Consciousness is experienced even before we experience any other thing.
- Experienced 1st thing is “I”. When waking. Before objective experiences, “I” comes first.
- You must be there to desire....
- Atma / Desirer experienced first.
- Atma is “Anubuti” / Basate – before any Anatma experience.

Mundaka Upanishad

- Tameva Bantam... Everything experienced, because of Atma experience only.



- Light included in all experiences.
- Pratibodha Viditam... Don't require special experience to experience – “consciousness”.
- World illumined by light of Atma.

Verse 17 :

येनेदं जानते सर्वं तं केनान्येन जानताम् ।
विज्ञातारं केन विद्याच्छक्तं वेद्ये तु साधनम् ॥१७॥

How can that by which the whole universe is known, be known by anything other than itself? By what can the knower be known? The instruments of knowledge can know only revealed objects. [Chapter 3 – Verse 17]

Brihardanyaka Upanishad :

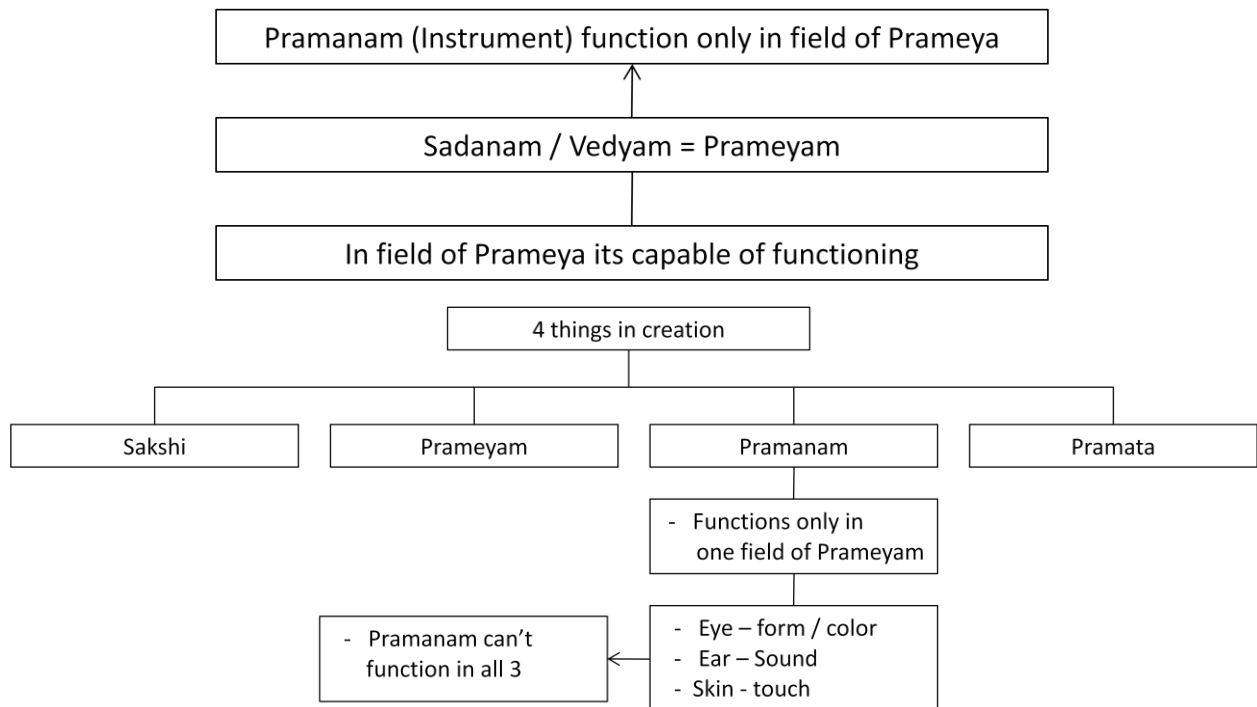
यत्र हि द्वैतमिष भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिषद्ति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिषदेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सङ्गते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥ इति पञ्चमं ब्राह्मणम् ॥

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the SELF, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived ; undecaying, for It never decays ; unattached, for It is never attached ; unfettered - It never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

- Yena Idam Sarvam Janate...
- How can subject Atma ever be objectified?
- Subject objectifies everything. All know everything because of that consciousness alone. Chaitanyam cant be objectified.

3 POSSIBILITIES		
- Jadam cant know because Jadam	- Chaitanyam cant know itself as eyes can't see themselves	- Chaitanyam can't be known by another chaitanyam - Because no 2 nd chaitanyam

- How do you work for experience of Brahman Anubava?
- How can knower be ever known?
- With what instrument can you know?



- Pramamam cant objectify Prameyam
- Eyes cant see eyes
- Ears cant hear itself.

- Knife cant cut itself.
- Instrument can't function on itself.
- Knife cant operate on itself.

Verse 13 :

- Pramanam can't function in field of Pramata.
- Instrument can't function in field of agent who is handling the instrument.
- Knife can't cut and operate on the left hand which is holding it but can operate on right hand.
- **1st Lesson :**
Instrument functions only in field of objects
- **2nd Lesson :**
Instrument doesn't function in field of instrument
- **3rd Lesson :**
Instrument doesn't function in field of Agent.
One who is the operator / using the instrument.
- Pramanam can't function in field of Pramata itself. Therefore function in field of Sakshi.
- Pramanam has no access to sakshi at all and you are using pramanam for Brahman Anubava to come. It can never happen... Pramanam functions only in prameya... not in other 3.

Verse 18 :

स वेत्ति वेद्यं तत्सर्वं नान्यस्तस्यास्ति वेदिता ।
विदिताविदिताभ्यां तत्पृथग्बोधस्वरूपकम् ॥१८॥

The self knows all that is knowable. There is no one to know it. It is awareness or 'knowledge' itself and is different from both the known and the unknown. [Chapter 3 – Verse 18]

Svetashvara Upanishad : 3 – 19

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुर्ग्रह्यं पुरुषं महान्तम् ॥ १९ ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being. [3 – 19]

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [1 – 4]

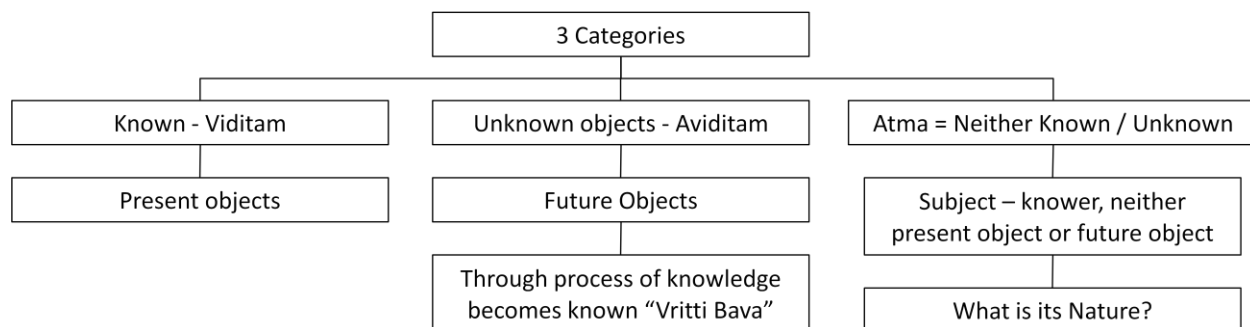
- Anyat Vedatat – Vidita....
- Atma alone objectifies everything. Mind and sense organs illumined by Atma and through them world is illumined.
- Atma evident as Aham. Aham without objectification.

Brihardanyaka Upanishad :

- Yat Sakshat Aparokshat – Brahma.
- That which is ever evident as I is Brahman.

Kena Upanishad :

- That Atma is different from known and unknown category.



- It is of nature of consciousness.
- All known things Jadam – Veditam
- All unknown things Jadam – Aviditam – Become known later.
- Atma different from Veditam + Aviditam. Its ever evident to all.
- Work for negation of limitations of body.
- Brahman anubava not lacking. Don't work for anubava.
- Body you have to renounce not gain. You have thrown upon yourself.
- Its borrowed from Naishkamya Siddhi... by Sureshvaracharya... Chapter 3 – 38.

Atma :

- Nihitatvam – obtaining within.
- Vilakshanatvam – different.

Brahman :

- Something inside every individual and behind the 5 Koshas.

Question :

- In what form it exists?
- It exists in form of Sakshi of 5 Koshas?
- How can I experience Sakshi?
- Can't experience as an object. Because it is you yourself : - "Claim as I – myself". Paramatma is behind 5 Koshas.
- Atmatvam = 13 – 27

Verse 19 :

बोधेऽप्यनुभवो यस्य न कथंचन जायते ।
तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥१९॥

How can we teach this to someone whose intellect is so dull that he or she cannot see that every act of knowing requires awareness? [Chapter 3 – Verse 19]

- Brahman being myself – doesn't require separate experience to prove Brahmatma.
- Existence of myself = ever experienced Consciousness no proof required.

Verse 20 :

जिह्वा मेऽस्ति न वेत्युक्तिर्लज्जायै केवलं यथा ।
न बुध्यते मया बोधो बोद्धव्य इति तादृशी ॥२०॥

As it is shameful for a man to express doubt if he has a tongue or not, so also it is shameful to say, 'I do not know what consciousness is, I must know it now'. [Chapter 3 – Verse 20]

- Person can never say I have not experienced consciousness – Consciousness ever experienced as "I" conscious being, living being, sentient being, have sentiency, consciousness.... Ever obtained fact.
- Consciousness – not yet experienced by me – is wrong thinking.
- I am waiting for experience of Consciousness in Nirvikalpa samadhi – wrong thinking.
- **Example :** Do I have tongue or not?

Remember 4 features of Conciousness :

- Not part....
- Such ever experienced Conciousness is called Brahman. Then can say – “Aham Brahma Asmi”.

1st :

- Separate Conciousness + Body.

2nd :

- Which you want to claim as yourself?
- If I am body : will say I have Conciousness and that is Brahman.

3rd :

- Instead of claiming body as myself – claim Conciousness as I.
- I am Conciousness and Conciousness has 4 features.
- 4 futures is Brahman. Therefore I am Brahman.
- Route to make it crystal clear.

1) I am Conciousness

2) Conciousness has 4 features

3) 4 Featured Conciousness is called Brahman. 4) Aham Brahma Asmi.

Verse 21 :

यस्मिन् यस्मिन् स्थितिं लोके बोधस्तत्तदुपेक्षणे ।

यद्बोधमात्रं तद्ब्रह्मेत्येवंधीर्ब्रह्मनिश्चयः ॥२१॥

From whatever objects are perceived, dismiss the objects and what remains, viz., the pure consciousness, the awareness only, is Brahman. Such an understanding is called the determination of the nature of Brahman. [Chapter 3–Verse 21]

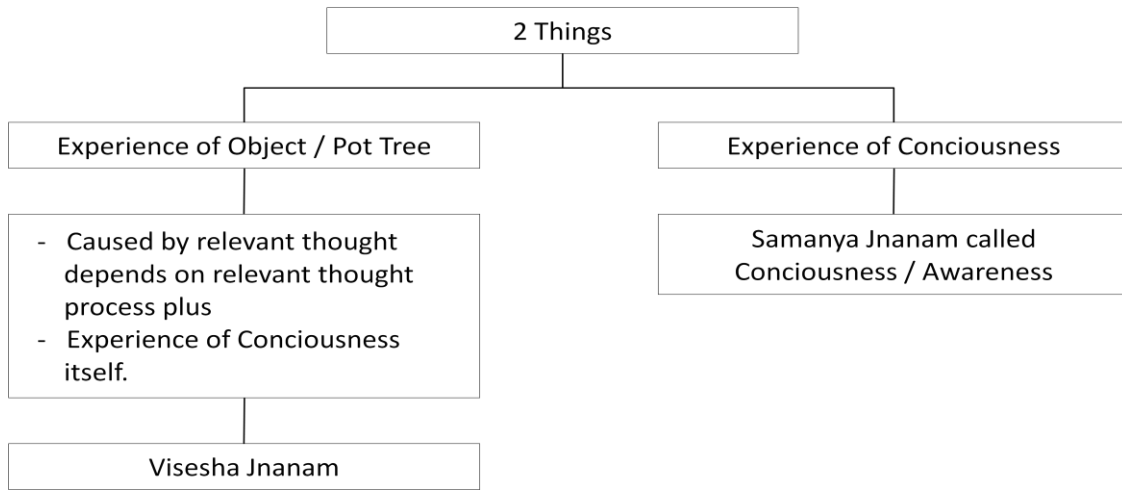
- Conciousness is ever experienced fact.
- Other objects not ever experienced.
- Others not experienced fact always. when I look at book here – you are not experiencing house there.
- Experience of objects subject to arrival + departure. Depends on a fact.
- Any experience takes place when there is a relevant thought (Vritti) in the mind.
- When thought arises objects are experienced – Vishaya Jnanam

- Awareness / Consciousness – not a thought – Samanya Jnanam.
- When thought goes away, experience goes.
- Depending on arrival + departure of book thought experience comes + goes.
- Agama + Payi – this is pot experience / Jnanam.



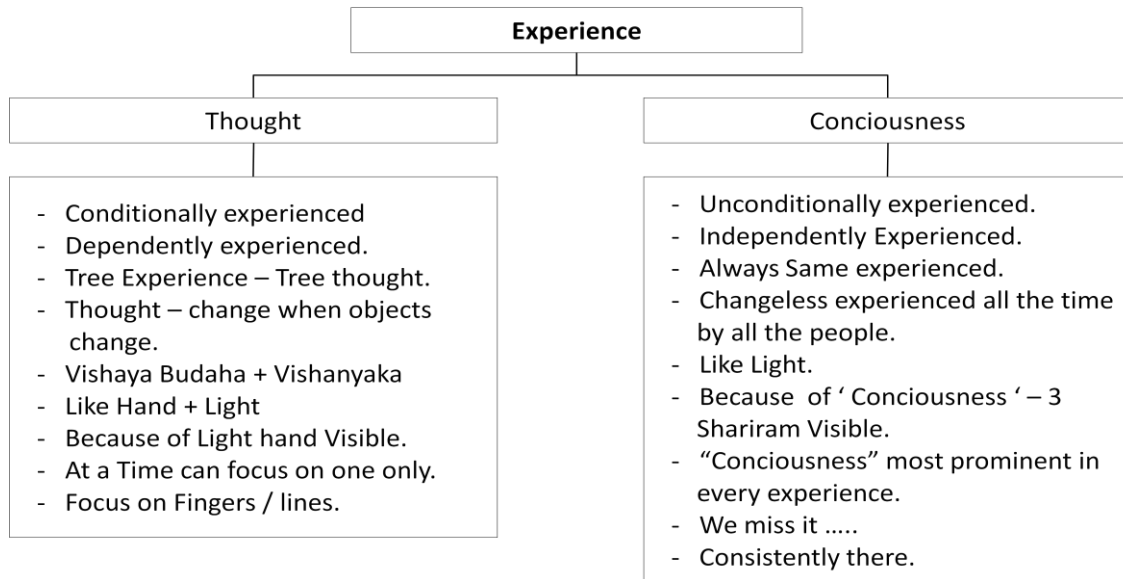
Tree / book / man...

- In every experience of object we are experiencing 2 things.



- Objective Experience Minus object = Experience of Consciousness.
- Objective Experience – Changing.
- Consciousness – Experience - Left Behind – Remainder = Brahman. Does not Require Body / Mind / Thought process.
- Consciousness – present without thought.
- Therefore , Not only in samadhi but also in Jagrat + jagrat Vritti.
- Sushupti – Without Vritti or Sukshma Vritti.
- In all Vritti bhava / Abava ‘ Consciousness’ – Self evidently present said in Beginning of Panchadasi.
- Gopis / Experiences changeKrishna / Kutasta / Brahman Changeless.
- Therefore, Verse 21 very very important verse.
- Consciousness – experienced not because of Pot thought.

- When Pot thought disappears I continue to be Concious being.
- Therefore, Its experienced self evidently.
- 2 Things in every Experience .



- Seeing all / Focusing attention on 'Conciousness' entity Is paying attention to ever experienced 'conciousness' / awareness.
- Attention on other is dropped .
- Temporarily Drop attention on object ...
- Pay attention to screen not to characters.
- Vedanta = Changing Direction of Attention from objects to ever experienced Awareness / Samanya Bodha / Conciousness / Knowledge. Pure 'Elements'.

No New Experience :

- There is only one 'conciousness' – for illumining mountain / Sun / Moon / ... Objects change – conciousness – ekam / Uniform for all Is Drk Drishya Viveka. In all 3 Avastas .
- Conciousness – Same – everyday / Week / Janma / Srishti.
- Pure 'conciousness' – Segregated "from thought + objects " is alone called Brahman.
- Include Body = 'Jivatma' – Visishta Chaitanyam.
- Exclude Body = Paramatma – Upahita Chaitanyam.

- How to separate Body + Conciousness?
- Not evaporate or distillation – No Physical separation.
- Because Conciousness is everywhere – therefore understandingly only.
- Conciousness – Paramartika satyam ever free from Vyavaharika body / Mind / Intellect / World... Shariram + Prapancha trayam.
- Paramartika screen unaffected by pratibasika movie.
- Shudha / mukta / buddha... Aham Asmi = Moksha
- Brahma nishchayam = paying attention = Clear Jnanam.

Verse 22 :

पञ्चकोशपरित्यागे साक्षिबोधावशेषतः ।

स्वस्वरूपं स एव स्याच्छून्यत्वं तस्य दुर्घटम् ॥२२॥

By dismissing the objective element, i.e., the five sheaths, what remains is the witness of the sheaths. That is the real nature of the Self (viz., pure consciousness). Non-existence cannot be attributed to it. [Chapter 3 – Verse 22]

- Negate pancha kosha as Anatma – not Brahman then Brahman remains as my nature.
- Sakshi chaitanyam remains as unnegatable residue Adhistanam... can't negate Conciousness.
- To say conciousness has been negated he requires Conciousness.
- Therefore Negator Conciousness is unnegatable.
- Always remains as ultimate substratum.
- Sakshi Bodha Avaseshate.
- How come I don't see that... wont see because you are that....
- Remainder Conciousness – Residual = Chaitanyam.
- My real nature – Svasrarupam – myself = Para prakirti (Chapter 7 – Gita).
- Other Biodata... features of Body / Intellect... Apra prakriti.
- Therefore never look upon brahman as shunyam.
- Negates Nihilst Buddhist.. Adhishtana = Shunya.

Dakshinamoorthy Stotram :

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणो
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Deham Praannam-Api-Indriyaanny-Api Calaam Buddhim Ca Shuunyam Viduh
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv(u-)Ahm-Iti Bhraantaa Bhrsham Vaadinah |
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinno
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- What I cannot objectify.. Aprameyam... tatu nasti.. Nonexistent.. General convention.
- Extending that... Brahman not objectifiable... Therefore not because its not there?
- But because it is subject.
- Defining Brahman as shunyam is illogical.

Taittiriya upanishad :

असन्नेव स भवति । असद्ब्रह्मंति वेद चेत् । अस्ति
ब्रह्मेति चेद्दे । सन्तमेनं ततो विदुरिति । तस्यैष एक
शा रीर आत्मा । यः पूर्वस्य ।
अथातो ब्रह्मन्नाः ।
उताविद्वानस्य लोकं प्रेत्य । कश्चन गच्छती । आहो
विद्वानस्य लोकं प्रेत्य । कश्चित्समभूता च ।
सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तत्त्वा । इदं सर्वमसृजत । यदिदं किंच । तत्सृज्य
तदेवानुमाविशत् ।
तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं
चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं
चाविज्ञानं च । सत्यं चानृतं च । सत्यमभवत् । यदिदं
किंच । तत्सत्यमित्याचक्षते
तदप्येष श्लोको भवति ।

Non-existent, verily, he becomes who knows Brahman as non-existing. He who knows Brahman as existing, him they regard, then, as existing. Of him, of the former this verily is the embodied self. Thereupon arise the (following) questions (of the pupil). Does he who knows not, after having departed this world, ever go there? and also does he who knows, after leaving the world, ever obtain that? He desire : "May I be many, may i grow forth (through propagation). he performed tapas. Having performed tapas, he brought forth all this - whatever there is. Having brought forth, he entered it. Having entered it he became sat (what is manifest) and tyat (what is not manifest) defined and undefined, supported and not supported, sentient and insentient, real and unreal. The satya (true) became all this - whatever there is, and therefore they call it satya (existent). On this there is the following verse. [II – VI – 1]

- This chapter based on Taittiriya upanishad.
- Shunyam = Sakshi.

- **Example :**

Nobody has come if someone says = nobody other than me has come.

- Somebody is there to say – Nobody.
- In Mind – I come to blankness..
- It is I – Consciousness – illumining everything else, Anya shunyatvam – natu atma shunyatvam.

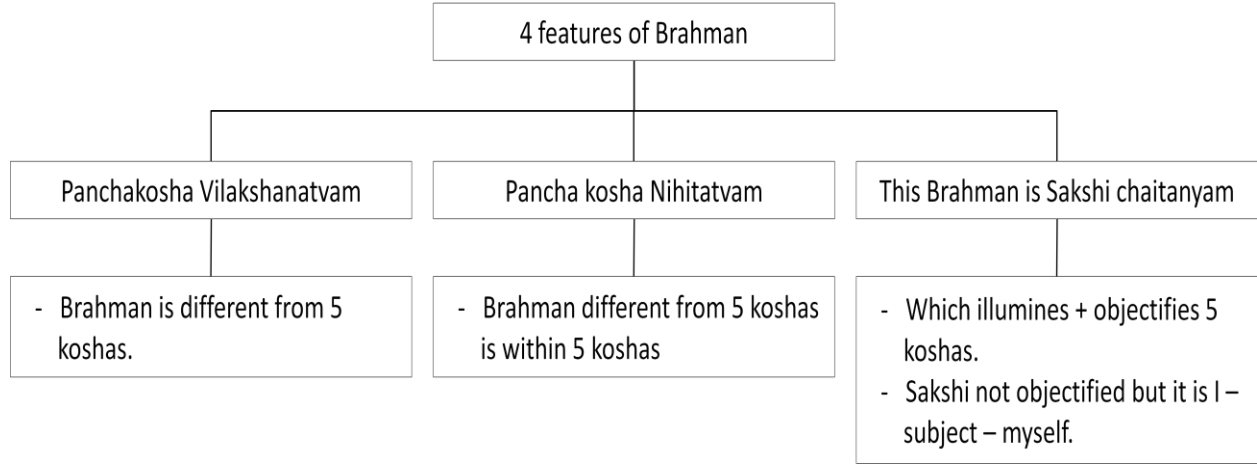


LECTURE 54

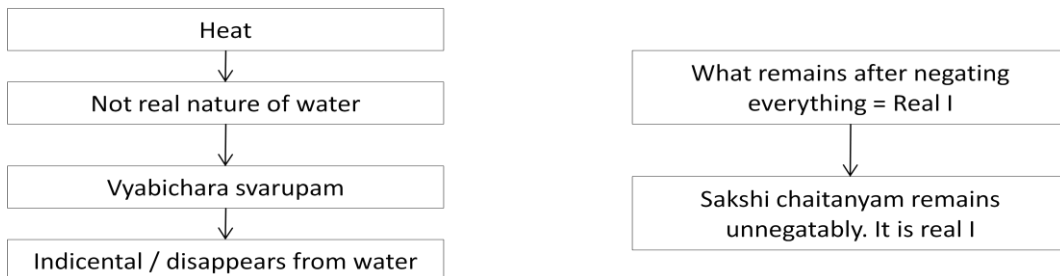
LECTURE 54

Verse 22 :

- Revealing Brahman as per Brigu valli....



- Brahmanaha atmvatvam.
- Sakshi chaitanya rupa.. Different from 5 koshas within 5 koshas and am witness of 5 koshas.
- I am inhering – experiencing 5 koshas eternally...
- Brahman sakshi – I – will survive after shedding 5 koshas.
- Sakshi bodha avasesha.. Continue as remainder. That must be real I.
- Negatable part of me... not real me.
- Annamaya – after death & in dream not available.
- Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha – not available in sleep.
- Each kosha = Badyam – negatable.
- Yatu Badyam Tatu na satyam....
- What is negatable not my real nature.



- I – ego I – lower I – Ahamkara.. Refers to body, when I talk of physical parametres.
- Real I = Unnegatable sakshi.
- Not shunyam... can't objectify + conclude shunyam.
- Not experienced – doesn't mean non-existence.
- I – existence / conciousness – can't be objectified but am the existing entity.
- Unobjectifiable Conciousness – can't be shunyam.
- Durgatam – impossible – illogical – shunyam vada nirasa.

Verse 23 :

अस्ति तावत्स्वयं नाम विवादाविषयत्वतः ।

स्वस्मिन्नपि विवादश्चेत्प्रतिवाद्यत्र को भवेत् ॥२३॥

One's self is surely existing ; there can not be any opposition to that. Were it not so, who could be the opponent?

[Chapter 3 – Verse 23]

- Can have argument / debate w.r.t everything in creation.. Not w.r.t. argumentator's existence.

Atma Vadi	Shunya Prativadi
<ul style="list-style-type: none"> - Yes - Makes statement I exist 	<ul style="list-style-type: none"> - No. - Opposition - I don't exist – Shunyavadi. - Can't debate Atma vadi. - Can't have argument with nonexist prativadi. - Doubters existence can't be doubted.



LECTURE 55

LECTURE - 55

Verse 27 :

अक्षाणां विषयस्त्वीदृक्परोक्षस्तादृगुच्यते ।

विषयी नाक्षविषयः स्वत्वान्नास्य परोक्षता ॥२७॥

An object which the senses can perceive can be said to be 'like this' ; an object which is beyond the range of sense perception is said to be 'like that'. That which is the subject cannot be an object of the senses. But as it is the very self of everyone, it cannot be said to be beyond the ken of perception. [Chapter 3 – Verse 27]

- I and Sakshi not different . No relationship possible . Near and far cannot be used.
- Brahmananda Atmatvam Verse 13 – 27.
- I am Sakshi Sakshi is Brahman .
- Therefore, I am Brahman.
- 4th : Satyam Jnanam Ananthatvam

Brahma Vida Aapnoti Param

Taittiriya Upanishad :

ओं । ब्रह्म विदामोति परम् । तदेवाऽभ्युक्ता । सत्यं
ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति ।
तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।
वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या
ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा
शुप पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः
पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष इलोको भवति ।

Om! the knower of Brahman attains the Supreme. In reference to that the following is said : The real, the Concious, the Infinite is Brahman. He who knows that supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman. So, from this Atman has sprung ether and from Ether, Air ; from Air, Fire ; from fire, water ; from Water, Earth ; from Earth Vegetables ; from vegetables, food ; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse. [2-1-1]

Verse 28 :

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम् ।

सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥२८॥

Though it cannot be made an object of knowledge, the Self is still felt very directly. So it must be self-revealing. Existence, consciousness and infinity, the indications used for Brahman, are all present here also (in the Self.). [Chapter 3 – Verse 28]

Paroksha	Pratyaksha
- Far away Object.	- Near by Object

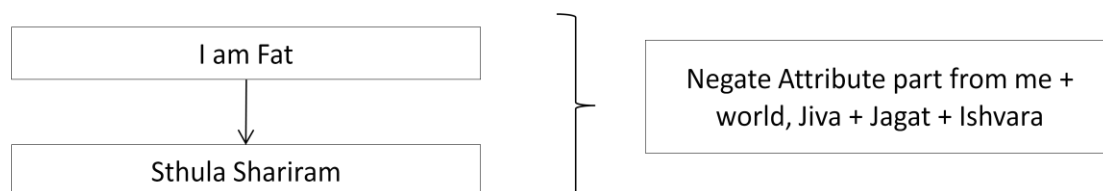
- Atma not faraway or nearby.
- Therefore called Pratyaksha Paroksha Vilakshana = Aparoksha...
= Title of Atma.

What is that Which is neither Far away / or Nearby You ?

- Its you
- Applicable to only I – Sakshi Chaitanyam .
- Therefore it is Self Evident As Aham.
- Balyadishu Childhood Avastha changes
- Jagrat Avastha changes
- Ekatma pratyaya Sarvam ever evident .
- To experience that Apraksha Atma What should I do ? Not Sit in Meditation or Nirvikalpa Samadhi
- Aparoksha Vastu ever available as Aham. No separate effort required to experience Aparoksha Atma.
- Others require effort ; process, Time
- Pratibodha Veditam = I = Chaitanyam
- Brahman = Svaprakasa Bavati

Why learn Vedanta ?

- If Brahman – all the Time experienced as ‘I’ principle Study not to experience Brahman – already available as I – But to negate superimposed limitation . Which are born misconception.
- W.r.t ever evident ‘ I ’ we have misconception.
- Bodys / Minds – problems + Limitations Added to ‘ I ’ .
- We do not say My mind is having problems and create a distance between. We say ‘ I have problems’.
- Attributes of Anatma are Superimposed on ‘ I ’ / Myself.
- Vedanta = Cleaning up process.
- Learn to say, I am without attributes.



- I was / Am Always Brahman.
- Svaprakasha Ayam Bavati.
- Direct definition = Svarupa Lakshanam.
- Brahma Lakshanam = Satyam , Jnanam
- Indirect – definition = Tatasta Lakshanam.
- **Verse 28 -36** : Satyam Jnanam Anantham Brahma 9 verses.

Verse 29 :

सत्यत्वं बाधराहित्यं जगद्बाधैकसाक्षिणः ।
बाधः किंसाक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥२९॥

Existence is what cannot be negated. If the Self which is the witness of the perishable world becomes perishable, then who will be the witness to the fact of its perishability? For destruction without a witness of it cannot be postulated. [Chapter 3 – Verse 29]

Why Brahman is Satyam Verse 29 – 33.

- **Tatva Bodha :**
Trikale api tishtati it Sat.
That exists in Past / Present / Future = Sat.
- Another Definition = Boda rahityam = Satyam.
- Abadyam Satyam That which can never be negated, dismissed , Anatma is negatable.
- At Individual level Negate Body / Mind In sleep = Layam.
- At Macro level at Time of Pralayam, Pra – Layam = Total Destruction, World negated , Dissolved.

What is unnegated is Conciousness

- Conciousness aware of absence of everything = Witness of negation.
- Negation Witness or Negator = Unnegatable.

How do you know everything is negated ? I do not see anything ?

- I remain as Witness of Sarva AbavaCannot talk of Abava Without we experiencing it.
- No Abava without Sakshi.
- Abava = Absence of things.

- Nissakshitva Abava na Sambavati.
- That Which cannot be negated is Satyam.
- Brahman is unnegatable ...called Sat .
- Unnegatability is Reality.

Why Unnegatable ?

- Because Brahman is Chaitanyam.
- Skashi Chaitanyam is Ultimate Witness.
- “Eka Sakshi” of the negation of everything else.
- “ Jagat – Bheda “.

Why have Ultimate Witness ?

- Without Ultimate Witness, cannot talk of negation .
- Since you require Witness of negation
- Therefore, No Negation of Witness of negation .
- Since you require Witness of Negation to talk of negation, therefore, there is no negation of Witness of negation.
- Negationless Witness of Negation is called Satyam Brahman.

Important verse

Why we say so ?

- If you are talking about negation, How do you know there has been Negation ?
- What is Witness Awarer of you of Abavam ? Who is Sakshi of Abavam ?

Is there TV in the next Room ?

- There is a TV / no TV . Student has witnessed presence of TV or absence of TV .

Has he witnessed the room ?

- Understand = Must have seen absence of TV.
- If not gone into the Room Cannot talk of presence or absence of TV.
- If not gone inside – I do not know only will be the Answer.

- To talk of Sarva bava / Sarva Abava, Who witnesses that ?

Who is Witness of Sarva Abava ?

Who is Witness of Bada – Negation ?

- Witness has to be Chetanam not Jadam Chaitanya Tattvam
- Therefore , Chit alone can be Satyam / Sat ...

Sat alone can be Chit.

- Chit eva Sat bavati, maharshi ... because only unnegatable thing is Conciousness principle and that alone can be Satyam .
- Therefore, In Chandogya Upanishad – 6th Chapter ...

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत १

"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born." [6 – 2 – 1]

- Sad Eva Soumya idam Agre Asit
- Ends as : Aitadamyam Idagam Satyam.
- Tat Satyam Sa Atma .
- Tatu Tvam Asi Sveta Ketu
- You Concious being alone can be Jagat Karana Sat Brahman.
- More you Dwell on the Teaching
- Nandati Nandati eva Maha ananda if you understand Otherwise cry
- Asakshi badaha Na Ishyate

Essence :

- You cannot talk of Negation without a Witness of Negation / Abava

Example :

- TV – Negation Abava – To say TV not there , requires a Witness.
- Witnessless Negation – Non Existent , not acceptable to a thinking person.
- Na tu Asakshikaha Cannot talk of absence without Witnessing.

Verse 30 :

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।
शक्येषु बाधितेष्वन्ते शिष्यते यत्तदेव तत् ॥३०॥

When all forms are destroyed, the formless space still remains.
So, when all the perishable things are destroyed, what remains
is that, (i.e., the imperishable Brahman or Self).
[Chapter 3 – Verse 30]

To convey Teaching :

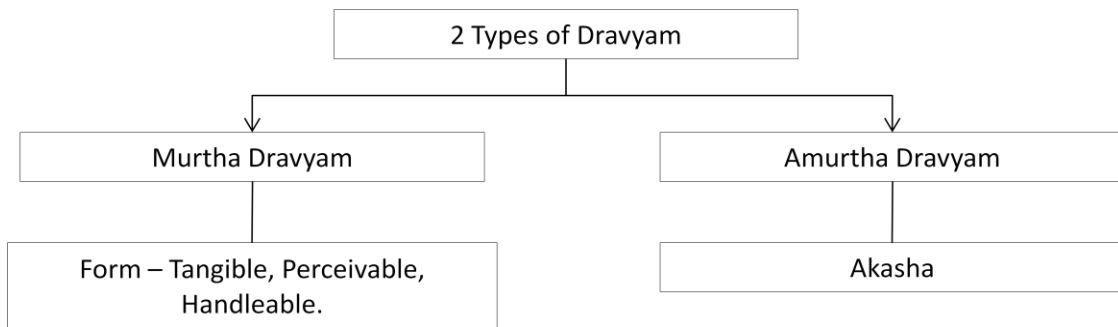
- Adadyam Satyam
- Sakshi Chaitanyam Brahma

Example :

- Room with things and to paint
- Must evacuate Room .
- Is there something inside ? We say.
- Everything removed Now there is nothing.

What is the meaning of word – “ Nothing “ ?

- Within Room, Nothing is there
- Sarvagata Akasha ... Space All pervading - material Space not Abava
- Not non existence but is Formless.
- One of the Panchabutas Is there.
- Formless substance in creation Called Amurtha Dravyam.



- One has to remove everything removable... Akasha not included because it is Amurtha Dravyam.

Vidyaranya :

- Nothing is there = Unremovable.
- Akasha alone is there, not shunyam... Absence of everything.
- Nothing is there = Unremovable Akasha is alone there.
- Whole anatma negated... there is nothing. I have removed all thoughts... 12 years in meditation.
- Total Blankness... don't know what to do?
- Know importance of Shastra Vichara.... Don't wait for mystic to take place.
- It is unremovable consciousness – remains = nothing in vedanta.....
- Shunyam means unremovable consciousness. Similarly when everything negatable is negated, world / body / mind / thoughts are resolved, only witness consciousness / Sat / Anantha alone remains – which is called Brahman.
- Therefore Brahman is Satyam.



LECTURE 56

LECTURE 56

Verse 30 :

- Brahmanda Valli – Chapter 2 – Verse 28 – 36.

- Satyam – 1st feature ... Verse 28 – 33.

- **Example :**

When person removes all removable objects, from room, he says there is nothing.

It is not shunyam in room. Akasha Tatvam not removable.

- Satyam definition = Abatyam satyam. That which is never negated is satyam.
- Anishedyatvam = Satyatvam.
- Why Brahman Abadyam?
- Every negatable is negated. There is Sarva Abava. Absence of everything. If it has to be talked about, you need sakshi to talk about negation.
- If no sakshi, can't have word negation.
- Sakshi can't be negated... to talk of negation of sakshi, will require 2nd Sakshi.. Infinite regression.
- Therefore Sakshi is unnegatable.
- Since a witness of negation is required to talk about negation, there is no negation for witness of negation.
- Sakshi alone remains when all negatables are negated.
- Shunyatvam = Absence of all removables & presence of unremovable space.
- Nothing = space = Absence of removable things and not space which alone accommodates everything.
- In vedanta, nisheda means adhistana chaitanyam.
- In common parlance.. Nothing = space.
- Neti neti.. Absence of all negates = Presence of unnegatable = chaitanyam.
- Nothing remains = Akasha remains.

- In vedanta – negate Akasha... whatever remains unnegatably as accommodator of all negatables = Chaitanya tatvam = Brahman = Satyam = Sat = chit = Ananda.

Verse 31 :

सर्वबाधे न किञ्चिच्चेद्यन्न किञ्चित्तदेव तत्।

भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥३१॥

If the opponent objects 'nothing remains' after everything (name and form) has been destroyed, then we reply that what you describe as 'nothing' is the Self. Here the language alone differs. But there surely remains something (viz., the witness) after the destruction of all. [Chapter 3 – Verse 31]

- Suppose person says, after negation of everything, nothingg remains...
- What is meaning of word “nothing” = Something... It has positive meaning.. Which is sakshi chaitanyam...
- Negate with sruti...
- Na Bumi Rapo... Negate Pancha Butas including space is negated....

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

manasaivedam āptavyam neha nānāsti kiñ cana:

mṛtyos sa mṛtyuṃ gacchati ya iha nāneva paśyati. (11)

By mind alone could this (Brahman) be obtained; then there is no difference here at all. He goes from death to death who sees any difference here. (II.1.11)

- Neti Neti... Sarva Bade...

Purvapakshi :

- There is nothing... what you call nothing is something for me.
- Nothing is called “Sakshi chaitanyam / Brahman.
- In ex – nothing = Akasha tatvam.
- In sushupti – nothing shunyam = Brahman = Abadita Vastu – Unnegatable.
- Shunyam refers to absence of all negatables = It means presence of unnegatable.

Technical :

- Nisheda Avadihi
 - Nisheda Adhishtanam
 - Nisheda Anuyogi
- } Negative connotation, conveys positive

What is difference between you and me?

You	I
- Are giving negative name for sakshi chaitanyam	- Give positive name for Sakshi chaitanyam

- Words differ – what remains is chaitanyam, Na kinchitu – Purva pakshi language.
- Sakshi = Vedantins language.
- I am not attached to language but to meaning.
- Sat chaitanyam remains always.

Buddhist	Vedantin
- Negative entity exists	- Positive entity called Chaitanyam

Verse 32 :

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।

स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपतः ॥३२॥

It is for this that the Sruti in the passage “That Atman is ‘not this, not this’” negate all objects (having names and forms), but keeps the ‘that’ (i.e., Atman) intact. [Chapter 3 – Verse 32]

- Sruti refers to Brahman in indirect manner. It negates everything negatable Brahman....
- Sruti negates negatable ones...
- It keeps as remainder...
- Vibhuti = Symbol of Brahman.. After destruction of everything what remains = Ash by local fire.. Bhuta Agni...
- Burn world by Jnana Agni... Brahman remains.
- Ideal symbol of Brahman = Ash.
- Why three? Satyam – Jnanam – Anantam?
- Sa Esha – Neti – Neti.. Atma....

Brihardanyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नु अपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नु उदानः प्रतिष्ठित इति ; समान इति ; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न रिप्यति । पतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, स यस्तान्पुरुषानिह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विचक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

'On what do the body and the heart rest? 'On the Prana.' 'On what does the Prana rest?' 'On the Vyana.' 'On what does the Vyana rest?' 'On the Udana.' 'On what does the Udana rest?' 'On the Samana.' This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived ; undecaying, for It never decays ; unattached, for It is never attached ; unfettered - It never feels pain, and never suffers injury. 'These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.' Sakalya did not know Him ; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – 9 – 26]

- Brihardanyaka upanishad Chapter 3 – 9 and later also.
- Atma – That which remains after negation of everything – non Brahman.
- Why sruti can't reveal Brahman positively?
- Then we will look for it.
- If we look for Sakshi, we will never find, because I am sakshi...
- After Nisheda, Abide in yourself.
- Never be Pramata attempting to know any prameyam.
- Abida after negation and never try to objectify sakshi because you are sakshi.

Verse 33 :

इदंरूपं तु यद्यावत्तत्त्यक्तुं शक्यतेऽखिलम् ।
अशक्यो ह्यनिदंरूपः स आत्मा बाधवर्जितः ॥३३॥

The entire world (severally and collectively) that can be referred to as 'this' can be negated, but the thing which is not 'this' can never be negated, and this indestructible witness is the Self. [Chapter 3 – Verse 33]

- When sruti uses language of negation, negate every Anatma.. When you are pramata using pramanam.
- If not apramata, not using pramanam ther can't be a prameya vastu...
- Every prameya vastu dependent on pramanam + pramata.
- Without my co-operation, they all get dissolved. Moment I go to svapna, Jagrat prapancha goes away.
- Moment I go to sushupti, svapna prapancha goes away.
- Therefore every object in creation objectified as idam this is negatables = Vishayas.

- Shabda / Rasa / Gandha / Roopa / Sparsha – are objectifiable entities.
- Their existence depends on me the knower / Pramata / Ahamkara / observer.
- Available for observer + others.
- Amurtham – heaven – not available for me to perceive.. Anywhere at anytime...
- Object depends on the observer.
- Observer can drop anything when he drops the observer status.
- That which is not available for objectification – Anidham rupaha entity = I – subject.
- That subject can never be negated / renounced / dropped.
- Can't escape from yourself.
- I have to be subject + object of Renunciation.
- Karta can never be karma. Object never subject.
- Self negation illogical and ungrammatical kartru karma virodhat.

Lalitha Sahasranamam :

नारायणी नादरूपा नामरूपविवर्जिता ।

ह्रींकारी ह्रीमती हृद्या हेयोपादेयवर्जिता ॥ ७० ॥

nārāyaṇī nādarūpā nāmarūpavivarjitā.

hrīṁkāṛī hrīmatī hṛdyā hēyōpādēyavarjitā.. 70 ..

The consort of Narayan has the form of sound. who is devoid of name or form, the doer of the creation, preservation and destruction endowed with modesty, who resides in the heart beyond all acceptance and rejection, the dualities of existence. [Verse 70]

- Not object of taking or giving because I am that.
- Anidham rupaha – atma.
- Sakshi free from all negations. Chaitanyam alone called satyam.

Verse 34 :

सिद्धं ब्रह्मणि सत्यत्वं ज्ञानत्वं तु पुरेतिम् ।

स्वयमेवानुभूतित्वादित्यादिवचनैः स्फुटम् ॥३४॥

Thus has been established (here) the eternal existence of the Self which, according to the Sruti, is Brahman ; and Its nature of pure consciousness has already been proved (in 11 – 22) by statements like 'It is awareness itself'. [Chapter 3 – Verse 34]

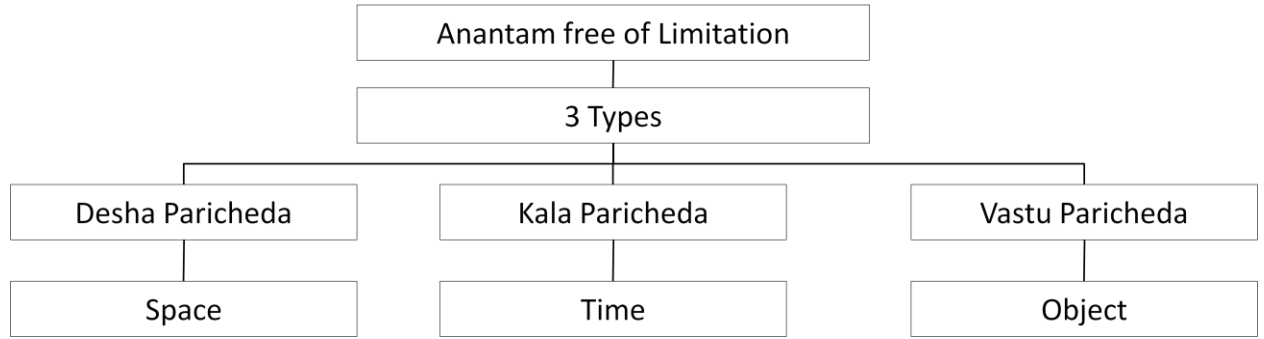
- Based on argument from verse 28 onwards, Brahman = Chaitanyam = Sakshi cannot be negated.
- Therefore, Brahman / Sakshi / chaitanyam is unnegatable Satyam.
- Jnanam discussed in Atmatvam “Anubuti “ ... Another word of chaitanyam.
- **Verse 13** : Svayam eva Anubutitvat.
- **Verse 13 -22** : Svayam eva Anubutitvat

Verse 35 & 36 : Anantatvam

न व्यापित्वाद्देशतोऽन्तो नित्यत्वाद्वापि कालतः।

न वस्तुतोऽपि सार्वत्स्यादानन्त्यं ब्रह्मणि त्रिधा ॥३५॥

Being all-pervasive, Brahman is not limited by space ; being eternal, It is not limited by time ; and being of the nature of everything, It is not limited by any object. Thus Brahman is infinite in all three respects. [Chapter 3 – Verse 35]



- Object – not available in other places.
- Localisation – Timewise
- I exist only within Range of Time – birth to death. Before birth, body was not.
- **Vastu paricheda :**
Statuswise / propertywise when an object is tree its not man / Book
- One nature assertion negates other status.
- Man limited by Manness ...
- Chair limited by Chairness.
- Bachelorhood lost to get grahasta – Status.
- Every status excludes other status.
- Vastu Paricheda will be there as long as there is 2nd object.
- To be 2nd Object is not to be 1st object.

- Duality means Vastu Paricheda.
- Brahman doesn't have 3 limitations.
- As sat Existence, Brahman is everywhere.
- Chit is there in Jada Vastu also.
- Best to describe Brahman as Sat ...
- Yas Yaiva Sphuranam sada Atmakam ...

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]tmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaam |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence). By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

- Being all pervading, Brahman has no spacewise Limitation, Nityatvat Being eternal, there is no time wise Limitation.
- No objective Limitation..... Because no 2nd object other than Brahman to Limit Brahman.
- Since all objects not different from Brahman, Brahman alone in the form of all objects.
- Therefore, No object other than Brahman.
- Gold not limited by Bangle because Bangle not 2nd Substance.
- Gold alone Chain / Bangle / Ring ... Atmakam Vastu Eka Meva Different words only Sarvasya Atma Sarvatma
- Brahman has 3fold limitlessness – That Brahman you are ... is 1st Approach.



LECTURE 57

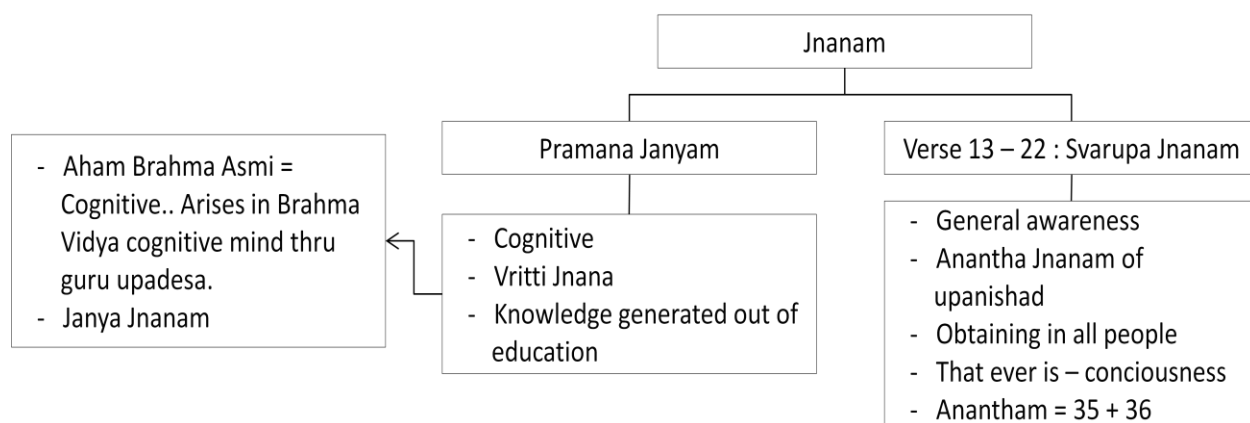
LECTURE 57

Verse 35 :

- Sakshi is Witness of all negations and itself is not negatable.
- Not subject to any negation.
- Unnegatable witness of all negations.
- Unnegatability is called Satyatvam.
- Jnanam Brahman 13 -22 Self evident Awareness.
- Not Vritti Jnanam or Particular knowledge of object.
- Here knowledge = Pure Awareness .

Basis is :

- If Jnanam is Particular Cognition or Vritti Jnanam, It has beginning + end.
- Maths / Physics / Color / Form All Cognitive knowledge is Pramana Janya Jnanam.
- All Specific Jnanam are Janya Jnanam.



Verse 35 :

- Brahman does not have Spatial / Timewise / Objective Limitations.



- It is Eternal.
- Nitya.
- Kala paricheda Rahita.

- Objective Limitation ... All pervadingSarvagya Desha Paricheda rahita – All pervading – no 2nd Limitations / Objects.....
- Pen / Pencil / Book all 2nd objects are Brahman its in different Nama Rupas

Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचास्म्भरणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

*ekena mrt-pindena sarvam mrnmayam vijnatam syat,
vacarambhanam vikaro nama-dheyam mrttiketyeva satyam*

By one handful of earth, all earthen articles become known, so everything that is earthen is only a play with words (and forms), what is true is only earth. [VI – 1 – 4]

- Brahman Satyam Brahman Arpanam
 - Ornament not Vastu Paricheda of Gold.
 - Chain cannot Cause Vastu Paricheda to Gold.
 - Chair – Wood
 - Wave – Water
 - Brain – Calm.
 - Brahman Vyatiriktam Asya Vastu Neiva Asti.
- } Brahman –Jagat, Brahma Eva Sarva rupaivat.

Verse 36 :

देशकालान्यवस्तूनां कल्पितत्वाच्च मायया ।
न देशादिकृतोऽन्तोऽस्ति ब्रह्मानन्त्यं स्फुटं ततः ॥३६॥

Space, time and the objects in them being illusions caused by Maya, there is no limitation of Brahman by them. Infinity of Brahman is therefore clear. [Chapter 3 – Verse 36]

Another Approach :

- 3 limitations caused by space / time / objects... prapancha padarthas...
- All have 2 orders of reality.
- Space / Kala / Prapancha – Vyavaharika satyam can't limit – Brahman = Paramartikam.
- Dream elephant can't make wakers room a cramped room.
- Dream elephant can't restrict waker.
- Dream – Pratibasika Satyam can't cause restrictions in Vyavaharika room.
- Order of reality difference... mithya can't limit satyam.

- Desha – space.. Kala – Anya & Vastu...



Non Brahman Vastu are all superimposed by Maya = Mithya.

- Vyavaharika Satyam – lower order of reality.
- Therefore no Antaha.. Limitation can't be caused by them. Therefore Brahman is Anantham.
- Panchakosha Vilakshanatvam.
- Sakshi rupena kosha Nihitatvam.
- Anantham Brahman exists in form of myself.
- **Most important feature :**
That Brahman I am....
- **4th feature :**
Satyam / Jnanam / Anantatvam...
- Actual teaching of Brahman over. Adds appendix...

Verse 37 :

सत्यं ज्ञानमनन्तं यद्ब्रह्म तद्वस्तु तस्य तत्।

ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ॥३७॥

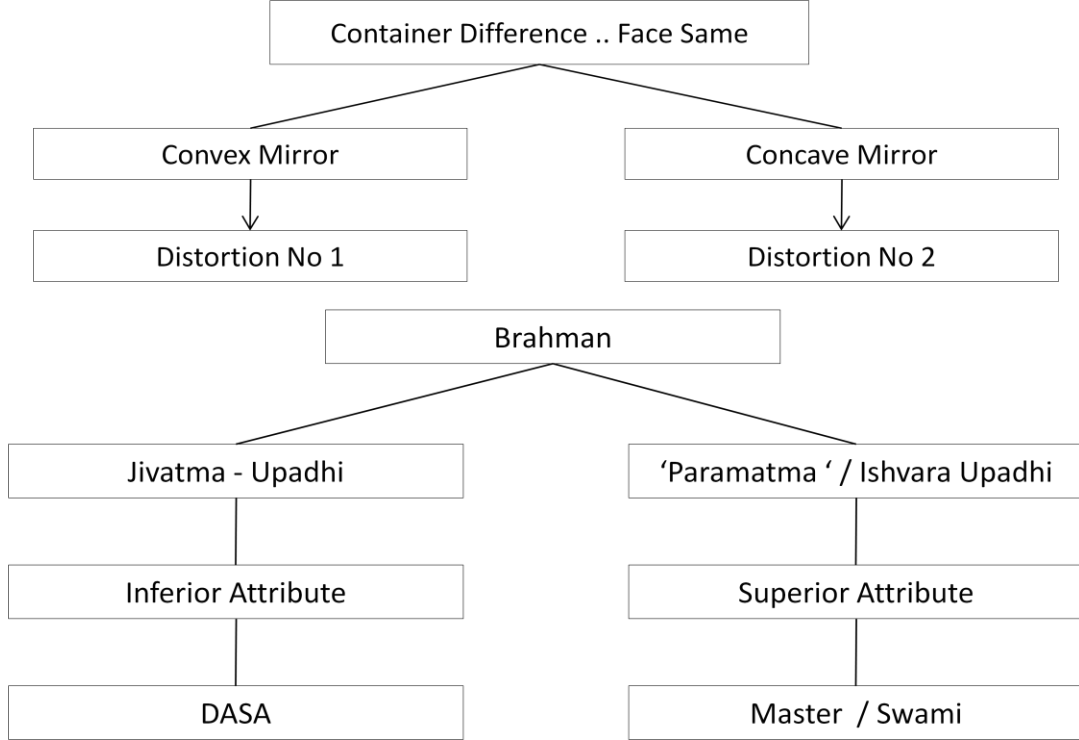
Brahman who is existence, consciousness and infinity is the Reality. Its being Iswara (the omniscient Lord of the world) and Jiva (the individual soul) are (mere) superimpositions by the two illusory adjuncts (Maya and Avidya, respectively) [Chapter 3 – Verse 37]

- His Addition in Brahmananda Valli
- Brahman – Limitless without 2nd Satyam Jnanam Anantam.
- Atma / means I
- 2nd less “ I ” , Alone was / is / will be there “I alone am “.
- I myself am called Brahman / Atma
- This is truth from Paramartika Drishti
- In Non Duality no Drama
- I – Non dual Brahman Put 2 Veshams called Upadhi from Vyavaharika Drishti / Plane.

- One behind Vesham Veshi is one .

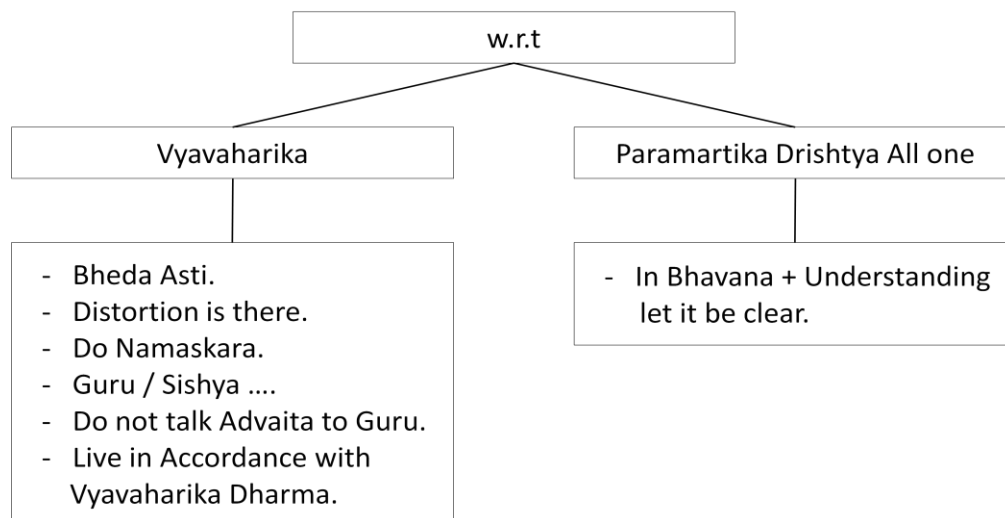
Vyashti Upadhi	Samashti Upadhi
- “ “ ↓ “ Jivatma “ – Servant	- Ishvara – vesham. - பாட்டும் நானே...

- I – Content am same in both



- In original Brahman No attributes
- Presence of attributes is distortion.
- Anyatra Dharma / Adharmat
- Mundak : Brahman beyond Punyam / Papam .
- Worshipped } I am
- Worshipper }
- With Swami / Dasa Vyavahara Starts.
- Is there Jiva / Ishvara Bheda ?

Check :



- Verse 37 -42 : Vyavaharika – Jivatma – Ishvara Bheda.
- Until Now, Paramartika – Advayam Brahmaa – Abedam Discussed.
- That Brahman Satyam / Jnana / Anantam is alone ultimate Reality Paramartika Satya Vastu Advaitam... One... For one Vastu ...



- Which are in the form of Godhood , Karanatvam + Karyatvam.
 - Karanam status
 - Karyatvam Status
 - Dasatvam Status.
 - Turiyam alone is Satyam.
- } Mithya Vyavaharikam

How do expressions Come ?

- By Upadhi Dravyam ... superimposed Reflecting medium – 2 containers.

Tattwa Bodha :

- Reflected Medium 1 (RM1) , Reflected Medium 2 (RM2) , Reflected Medium (RM3)
- Responsible for Jivatvam. **Sharira Trayam**

- **Reflected Medium 5 – 6 – 7 :** Prapancha trayam responsible for Ishvaratvam.
- There is no Jiva or Ishvara. Only Nantap Pragyam Kevalam .
- Vyashti / Samashti Upadhi Dvayam Containers.

What are the 2 Reflected Medium ?

- Ishvara Upadhi which means Brahman distorted as Ishvara = Maya Upadhi - Verse 38 / 39 /40.
- One Divine power cannot be clearly defined.
- I am not able to Specify Indefinable.
- Controller of 3 Gunas in creation.
- All controlling Maya shakti is inherent in all beginning from Anna Maya ... External World.
- Everything controlled by Maya Shakti .

How do you know the controller?

Verse 39 :

वस्तुधर्मा नियम्येरज्जशक्त्या नैव यदा तदा ।
अन्योन्यधर्मसांकर्याद्विप्लवेत जगत्खलु ॥३९॥

If the particular attributes of all objects are not determined by this power, there would be chaos in the world, for there would be nothing to distinguish the properties of one object from those of another. [Chapter 3 – Verse 39]

- Shakti controlling Universe proved by harmonious and consistent behaviour of Universe.
- Electrons (- ve) / Protons (+ ve) - always same charge / Nature .
- In Solar system, no object violates Universal laws controlling them.
- Shakti controls laws – If properties of objects is not controlled by Maya Shakti
- Fire – Hot ... Water Cold ... Earth has gravitational pull ... eyes see, ears – hear
- Vastu Dharma – controlled by Maya Shakti
- No Chaos / confusion in Universe.
- Cosmos – Not in Chaos ... Universe in harmony + Rythem.

Verse 40 :

चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा ।

तच्छक्त्युपाधिसंयोगाद्ब्रह्मैवैश्वरतां ब्रजेत् ॥४०॥

This power appears as Conscious because it is associated with the reflection of Brahman. And because of Its association with this power, Brahman gets its Omniscience.
[Chapter 3 – Verse 40]

- Maya Shakti has powers but inert in Nature.
- Energy – inert as matter.
- Electrical / Mechanical energy inert as matter.
- Shakti to properly control intelligently... must have borrowed consciousness, activator. Who activates Shakti...
- Because of entry of Reflected consciousness.
- Chaya = Chidabasa Because of formation of Reflected Consciousness upon Maya Shakti Shakti appears Sentient
- Inert car Engine Runs intelligently, because of Driver.
- Jada maya behaves chetana because of chit – Pratibimba.
- Aavesham – entry – Pratibimbam.
- Maya behaves as though sentient....
- Brahman seen through chidabasa Maya Shakti
- Maya + Chidabasa = Mithya.
- Through Chidabasa – look at Brahman ... that Brahman called Ishvara ...
- Brahman itself gets status of Ishvarawhen you look at Brahman through Chidabasa Sahita Maya.
- Maya + Chidabasa – Not enough.
- Possible only with chit Brahman.
- Ultimate Substance Brahman Viewed through Goggle of Chidabasa Sahita Maya Shakti = Ishvara.
- Because of association with Shakti / reflecting medium Brahman alone called Ishvara ... Maya looked through Great one.

Verse 41 :

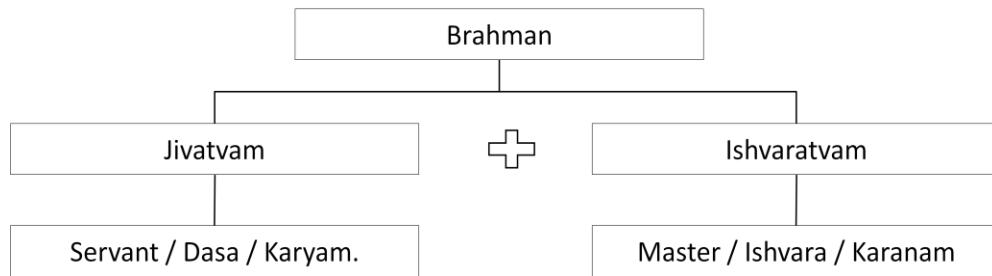
कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।

पिता पितामहश्चैकः पुत्रपौत्रौ यथा प्रति ॥४१॥

This power appears as Conscious because it is associated with the reflection of Brahman. And because of Its association with this power, Brahman gets Its omniscience. [Chapter 3 – Verse 41]

- Brahman looked through Body – defective / deformed dying Kosha Upadhi Drishtya ... Brahman .
- Gets status of Jiva/ Neither inferiority or Superiority belongs to Brahman,
- Both caused by Vesha....
- Upadesa Sara = w.r.t Kosha Upadhi.
- Brahman = Jiva

How same Brahman has 2 personality ?



- How opposite Natures belong to one and same can one be father + Grand father.
- Possible of Standpoint is clear ... W.r.t + Son – Father.

W.r.t + Grand son – Grand Father

- Srishti Bheda – Nama Bheda.

Verse 42 :

पुत्रादेरविवक्षायां न पिता न पितामहः ।

तद्वन्नेशो नापि जीवः शक्तिकोशाविवक्षणे ॥ ४२॥

As a man is neither a father nor a grandfather when considered apart from his son and his grandson, so Brahman is neither Iswara nor Jiva when considered apart from Maya or the five sheaths. [Chapter 3 – Verse 42]

- If you remove son / grand son – person is there... will loose 2 statuses.... Father / Grand father...
- Status - Apekshikam....
- Personhood - Not Apekshikam

- Similarly remove Kosha + Maya.
- Brahman looses Jivatvam + Ishvaratvam... Brahmatvam continues to be there.
- When 2 goggles removed, convex, concave mirrors. Removed, original face remains.
- When Maya Shakti... cosmic upadhi + individual upadhi are taken off... Standpoints abolished.... No Jiva / Ishvara.
- Therefore Both - Maya / Mithya – Brahma satyam.
- In Vyavaharika – roles of Brahman given.

Verse 43 :

य एवं ब्रह्म वेदैष ब्रह्मैव भवति स्वयम् ।

ब्रह्मणो नास्ति जन्मातः पुनरेष न जायते ॥ ४३ ॥

He who knows Brahman thus becomes himself Brahman.
Brahman has no birth. So he also is not born again.
[Chapter 3 – Verse 43]

Phalam :

- One who knows Brahman – becomes Brahman.. Claims his Brahman hood.
- Brahman free from rebirth.. I don't have rebirth I am Mukta.... Don't have 1st Janma.. Gets Jeevan / Videha Mukti.